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SOME

HISTORICAL ACCOUNT OF GUINEA,

Its Situation, Produce and the general Disposition of its INHABITANTS.

WITH

An inquiry into the Rise and Progress of the SLAVE-TRADE, its Nature and lamentable Effects.

ALSO

A Re-publication of the Sentiments of several Authors of Note, on this interesting Subject; particularly an Extract of a Treatise, by GRANVILLE SHARP.

By ANTHONY BENEZEK.

Acts xvii. 24, 26. God that made the World— hath made of one Blood all Nations of Men, for to dwell on the Face of the Earth, and hath determined the Limits of their Habitation.

Eccles. viii. 11. Because Sentence against an Evil Work is not executed speedily, therefore the Heart of the Son of Men is fully set in them to do Evil.

Deut. xxxii. 34. Is not this laid up in Store with me and sealed up among my Treasure. To me belong Vengeance and Recompence, their Foot shall slide in this Net, for the Day of their Calamity is at Hand, and the Destruction shall come upon them make haste.

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E R R A T U M.

Page 6 line 19. For four or five thousand ~~much~~
read three or four thousand.

INTRODUCTION.

THE slavery of the Negroes having, of late, drawn the attention of many serious minded people ; several tracts have been published setting forth its inconsistency with every christian and moral virtue, which its hoped will have weight with the judicious ; especially at a time when the liberties of mankind are become so much the subject of general attention. For the satisfaction of the serious enquirer who may not have the opportunity of seeing these tracts and such others who are sincerely desirous that the inconsistency of this practice may become generally apparent, to those in whose

power it may be, to put a stop to any farther progress therein; it is proposed, hereby, to republish the most material parts of said tracts; and in order to enable the reader to form a true judgment of this matter, which, tho' so very important, is generally disregarded; or so artfully misrepresented by those whose interest leads them to vindicate it, as to bias the opinions of people otherwise upright; some account will be here given of the different parts of Africa, from which the Negroes are brought to America; with an impartial relation from what motives the Europeans were first induced to undertake, and have since continued this iniquitous traffic, And here it will not be improper to premise, that

tho' wars arising from the common depravity of human nature, have happened, as well among the Negroes as other nations and the weak sometimes been made captives to the strong; yet nothing appears, in the various relations of the intercourse and trade, for a long time, carried on by the Europeans, on that coast, which would induce us to believe, that there is any real foundation for that argument, so commonly advanced, in vindication of that

viz. " *That the slavery of the Negroes took its rise from a desire, in the purchasers, to save the lives of such of them as were taken captives in war, who would otherwise have been sacrificed to the insatiable revenge of their conquerors.*

A plea which when compared with the history of those times, will appear to be destitute of Truth; and to have been advanced, and urged, principally by such as were concerned in reaping the gain of this infamous traffic, as a p^aliation of that, against which their own reason and conscience, must have raised fearful objections.

Some Historical Account &c.

CHAP. I.

GUINEA affords an easy Living to its inhabitants, with but little Toil. The Climate agrees well with the Natives; but extremely unhealthful to the Europeans. Produces Provisions in the greatest Plenty. Simplicity of their Householdry. The Coast of Guinea described from the River Senegal to the Kingdom of Angola. The Fruitfulness of that Part lying on and between the two great Rivers Senegal and Gambia. Account of the different Nations settled there. Order of Government amongst the Jalofs. Good Account of some of the Fulis. The Mandingos; their Management, Government, &c. Their Worship. M. Adamson's Account of those Countries. Surprising Vegetation. Pleasant Appearance of the Country. He found the Natives very sociable and obliging.

WHEN the Negroes are considered barely in their present wretched state of slavery, broken spirited and neglected;

and too easy credit is given to the accounts we frequently hear or read of their barbarous and savage way of living in their own country ; we shall be naturally induced to look upon them as incapable of improvement, destitute, miserable, and insensible of the benefits of life ; and that our permitting them to live amongst us, even on the most oppressive terms, is to them a favour ; but on impartial enquiry, the case will appear to be far otherwise ; we shall find that there is scarce a country in the whole world, that is better calculated for affording the necessary comforts of life to its inhabitants, with less solicitude and toil, than Guinea. And that notwithstanding the long converse of many of its inhabitants with (often) the worst of the Europeans, they still retain a great deal of innocent simplicity ; and when not stirred up to revenge from the frequent abuses they have received from the Europeans in general ; manifest themselves to be a humane, sociable people, whose faculties are as capable of improvement as those of other people ; and that their oeconomy and government is, in many respects, commendable. Hence it appears they might have lived happy, if not disturbed by the Europeans ; more especially, if the last had used such endeavours as their christian profession requires, to communicate to the ignorant Africans that superior knowledge

knowledge which providence had favoured them with. In order to set this matter in its true light, and for the information of those well minded people who are desirous of being fully acquainted with the merits of a cause, which is of the utmost consequence; as therein the lives and happiness of thousands and hundreds of thousands of our fellow men have fallen, and are daily falling a sacrifice to selfish avarice, and usurped power, I will here give some account of the several divisions of those parts of Africa, from whence the Negroes are brought, with a summary of their produce; the disposition of their respective inhabitants; their improvements, &c &c. extracted from the journals of credit; mostly such as have been preserved by officers in the English, French and Dutch factories, and who resided many years in those countries. But first it is necessary to premise, as a remark generally applicable to the whole coast of Guinea, "That the Almighty who has determined and appointed the bounds of the habitation of men on the face of the earth," in the manner that is most conducive to the well being of their different natures and dispositions has so ordered it that altho' Guinea is extremely remote

A Gentleman's Magazine, Supplement, 1755. A Gentleman who wrote from the island of Senegal to Dr. Brocklesby of London, a practitioner of physic there, to Dr. Brocklesby of London.

to the Europeans, of whom many thousands have met there with a miserable and untimely

“ To form a just idea of the unhealthiness of the climate, it will be necessary to conceive a country extending three hundred leagues east, and more to the north and south. Thro’ this country several large rivers empty themselves into the sea; particularly the Sanaga, Gambia and Sherbro; these during the rainy months, which begin in July, and continue till October, overflow their banks and lay the whole flat country under water; and indeed, the very sudden rise of these rivers is incredible, to persons who have never been within the tropicks and are unacquainted with the violent rains that fall there. At Galem, nine hundred miles from the mouth of the Sanaga, I am informed that the waters rise one hundred and fifty feet perpendicular from the bed of the river. This information I received from a gentleman, who was surgeon’s mate to a party sent there, and the only survivor of three captains command, each consisting of one captain, two lieutenants, one ensign, a surgeon’s mate, three serjeants, three corporals and fifty privates.

“ When the rains are at an end which usually happens in October, the intense heat of the Sun soon dries up the waters, which lie on the higher parts of the earth, and the remainder forms lakes of stagnated waters, in which are found all sorts of dead animals: These waters every day decrease till at last they are quite exhauled and then the effluvia that arises is almost insupportable. At this season, the winds blow so very hot from off the land, that I can compare them to nothing but the heat proceeding from the mouth of an oven. This occasioned the Europeans to be sorely vexed with it.

“ Thus

untimely end, yet it is not so with the Negroes who enjoy a good state of health † and are able to procure to themselves a comfortable subsistence; with much less care and toil than is necessary in our more northern climate; which last advantage arises, not only from the warmth of the climate, but also from the overflowing of the rivers, whereby the land is regularly moistened and rendered extremely fertile; and being in many places improved by culture, abounds with grain and fruits, cattle, poultry, &c. The earth yields all the year a fresh supply of food: few clothes are requisite and little art necessary in making them; or in the construction of their houses, which are very simple.

“ Louis and others. From this account you
 “ will not be surprized, that the total loss of British
 “ subjects in this island only, amounts to above two
 “ thousand five hundred in the space of three years
 “ that I was there, in such a putrid moist air as I have
 “ described.

† James Barbot, agent general to the French African company, in his account of Africa, says, “ The natives are seldom troubled with distempers, being little affected with the weather, in tempestuous times they keep much within doors, and when exposed to the weather their skins being suppled and pores closed by ointment of palm oyl, the weather can make but little impression on them.”

simple, principally calculated to defend them from the tempestuous seasons and wild beasts; a few dry reeds covered with matts serve for their beds. The other furniture, except what belongs to cookery, gives the women but little trouble; the moveables of the greatest among them amounting only to a few earthen pots, some wooden utensils and gourds or calabashes; from these last, which grow almost naturally over their huts, to which they afford an agreeable shade, they are abundantly stock't with good clean vessels for most household use, of different sizes, from half a pint to several gallons.

That part of Africa from which the Negroes are sold to be carried into slavery, commonly known by the name of Guinea, extends along the coast about three hundred miles. Beginning at the river Senegal, situate about the 17th degree of north latitude, being the nearest part of Guinea, as well to Europe, as to North America; from thence to the river Gambia, and in a southerly course to cape Sierra Leona, comprehends a coast of about seven hundred Miles. Being the same tract for which Queen Elizabeth granted charters to the first traders to that coast. From Sierra Leona, the land of Guinea takes a turn to the eastward, extending that course about fifteen hundred miles, including

cluding those several divisions known by the name of the *Grain Coast*; the *Ivory Coast*; the *Gold Coast* and the *Slave Coast*, with the large kingdom of *Benin*. From thence the land runs southward along the coast about two hundred miles, which contains the kingdoms of *Congo* and *Angola*; there the trade in slaves ends. From which to the southernmost cape of Africa, called the cape of Good Hope, the country is settled by *Cassidagans* and *Hottentots*. Who have never been concerned in the making or selling slaves.

Of the parts which are above described, the first which presents itself to view, is the situate on the great river *Senegal*, which is said to be navigable more than a thousand miles, and is by travellers, described to be very agreeable and fruitful. *Andrew Barbot* principal factor for the French African company, who lived sixteen years in that country, after describing its fruitfulness and plenty, near the Sea, adds: "the further you go from the Sea, the country on the river seems the more fruitful and well provided; abounding with Indian corn, millet, fruit &c. Here are vast herds of cattle, and poultry numerous, and that lie thick on the rivers, and the country is well peopled."

thor in the account of a voyage he made up the river Gambia, the mouth of which lies about three hundred miles south of the Senegal, and is navigable about six hundred miles up the country, says || " That he was surprised to see the land so well cultivated; scarce a spot lay unimproved, the lowlands, divided by small canals, were all sowed with rice &c. the higher ground planted with millet, indigo, &c. and a great variety of different sorts; their best excellent; poultry plenty and very cheap as well as all other necessaries of life." Francis Moor, who was sent from England about the year 1735, in the service of the African company, and resided at James fort on the river Gambia, or in other factories on that river about five years, confirms the above account of the fruitfulness of the country. William Smith who was sent in the year 1776, by the African company, to survey their settlements thro' out the whole coast of Guinea, † says, " The country about the Gambia is pleasant and fruitful, provisions of all kinds being plenty and exceeding cheap." The country on and between the two above-mentioned rivers is large and fertile, inhabited principally by three Negro nations known by the names of Jolofs, Fulas and Mandingos.

|| Ashley's Collection of voyages, vol. 2.

† William Smith's voyage to Guinea, page 3.

possess the middle of the country. The principal settlement is on both sides of the Senegal; great numbers of these people are also mixed with the Mandingos; they are mostly settled on both sides of the river. The Government of the Jalofs is represented as under a better regulation than; can be expected from the common opinion we entertain of the Negroes. We are told in the Collection, * That the King has under him several ministers of state who assist him in the exercise of justice. *The grand Jereh* is the chief justice thro' all the King's dominions, and goes in circuit from time to time to hear complaints and determine controversies. *The King's treasurer* exercises the same employment, and has under him *Alkams*, who are governors of towns or villages. That the *Kendi or vice Roy* goes the circuit with the chief justice both to hear causes and inspect into the behaviour of the *Alkadi* or chief magistrate of every village in their several districts.† *Vasim* the author mentioned in the collection. The ancientest are preferred to be the Prince's counsellors; who keep about his person, and the most of wisdom and judgment and experience are the

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The *Fulis* are settled on both sides of the river *Senegal*: Their country which is very fruitful and populous, extends near four hundred miles from east to west. They are generally of a deep tawny complexion, appearing to bear some affinity with the Moor's, whose country they join on the north: They are good farmers and make great harvest, of corn, cotton, tobacco &c. and breed great numbers of cattle of all kinds. *Bartholomew Stibbs*, (mentioned by *Fr: Moor*) in his account of that country says, † “ They were
 “ a cleanly, decent, industrious people and very
 “ affable.” But the most particular account we have of these people is from *Francis Moor* himself, who says ‡, “ Some of these
 “ Fuli blacks who dwell on both sides the
 “ river *Gambia*, are in subjection to the
 “ *Mandingos*, amongst whom they dwell,
 “ having been probably driven out of their
 “ country, by war or famine. They have
 “ chiefs of their own, who rule with much
 “ moderation. Few of them will drink brandy
 “ or any thing stronger than water and sugar,
 “ being strict mahometans. Their
 “ form of government goes on easy, because the people are of a good quiet disposition and so well instructed in what is
 “ right

† *Moor's travels into distant parts of Africa*, page 198.
 ‡ *Ibid*, page 21.

“ right, that a man who does ill is the a-
 “ bomination of all, and none will support
 “ him against the chief. In these countries
 “ the natives are not covetous of land,
 “ desiring no more than what they use; and
 “ as they do not plough with horses and
 “ cattle they can use but very little, there-
 “ fore the Kings are willing to give the
 “ Fulis leave to live in their country and
 “ cultivate their lands. If any of their
 “ people are known to be made slaves, all
 “ the Fulis will join to redeem them; they
 “ also support the old, the blind and lame a-
 “ mongst themselves; and as far as their abi-
 “ lities go, they supply the necessities of the
 “ *Mandingos*, great numbers of whom they
 “ have maintained in famine. *The author*
 from his own observations says, “ They were
 “ rarely angry, that he never heard them
 “ abuse one another.”

The Mandingos are said by *A. Brue* before
 mentioned, “ To be the most numerous
 “ nation on the *Gambia*, besides which
 “ numbers of them are dispersed over all
 “ these countries; being the most rigid ma-
 “ hometans amongst the Negroes, they drink
 “ neither wine nor brandy, and are politer
 “ than the other *Negroes*. The chief of the
 “ trade goes thro’ their hands. Many are
 “ industrious and laborious, keeping their
 “ ground well cultivated and breeding a
 “ good

“ good stock of cattle.† Every town has
 “ an *Alkali*, or Governor, who has great
 “ power; for most of them having two
 “ common fields of clear ground, one for
 “ corn and the other for rice, *the Alkali*
 “ appoints the labour of all the people.
 “ The men work the corn ground, and
 “ the women and girls the rice ground,
 “ and as they all equally labour, so he e-
 “ qually divides the corn amongst them;
 “ and in case any are in want, the others
 “ supply them. This *Alkali* decides all
 “ quarrels, and has the first voice in all
 “ conferences in town affairs.” Some of
 these *Mandigos* who are settled at *Galem*,
 far up the river *Senegal*, can read and write
 arabic tolerably, and are a good hospitable
 people, who carry on a trade with the In-
 land nations. “ † They are extremely po-
 “ pulous in those parts, their women be-
 “ ing fruitful, and they not suffering any
 “ person amongst them, but such are guilt-
 “ ty of crimes, to be made slaves.” We are
 told, from Jobson, “ ‖ That the mahometan
 “ Negroes say their prayers thrice a day. Each
 “ village has a priest who calls them to their
 “ duty. It’s surprizing (says the author) as
 “ well as commendable, to see the modesty,
 “ attention

† Asley’s Collect. vol. 2, page 269.

‡ Asley’s Collect. vol. 2, page 73.

‖ Ibid. 296.

“ attention and reverence they observe du-
 “ ring their worship. He asked some of their
 “ priests the purport of their prayers and cere-
 “ monies ; their answer always was”, “ *That*
 “ *they adored God, by prostrating themselves be-*
 “ *fore him ; that by humbling themselves, they ac-*
 “ *knowledged their own insignificancy ; and far-*
 “ *ther entreated him to forgive their faults, and*
 “ *to grant them all good and necessary things, as*
 “ *well as deliverance from evil.*” Jobson takes
 notice of several good qualities in these Negro
 priests ; particularly their great sobriety.
 They gain their livelihood by keeping
 school, for the education of the children.
 The boys are taught to read and write.
 They not only teach school, but rove a-
 bout the country ; teaching and instruct-
 ing ; for which the whole country is o-
 pen to them ; and they have a free re-
 course thro’ all places, tho’ the Kings
 may be at war with one another.

The three forementioned nations, practice
 several trades, as smiths, potters, sadlers, and
 weavers. Their smiths particularly work
 neatly in gold and silver, and make knives,
 hatchets, reaping hooks, spades and shares
 to cut iron, &c. &c. Their potters make
 neat tobacco pipes, and pots to boil their
 food. Some authors say, that weaving is
 their principal trade ; this is done by the
 women and girls, who spin and weave very

fine cotton cloth, which they die blue or black. † F. Moor says the Jalofs particularly, make great quantities of the cotton cloth; their pieces are generally 27 yards long and but about 9 inches broad; their looms being very narrow; these they sew neatly together, so as to supply the use of broad cloth.

It was in these parts of Guinea, that M. Adanson, correspondant of the royal academy of sciences at Paris, mentioned in some former publications, was employed from the year 1749, to the year 1753, wholly in making *natural* and *philosophical* observations, on the country about the rivers *Senegal* and *Gambia*. Speaking of the great heats on *Senegal*, he says, “ † It is to them
“ that they are partly indebted for the fer-
“ tility of their lands, which is so great,
“ that with little labour and care, there is
“ no fruit nor grain but grow in great plen-
“ ty.”

Of the soil on *the Gambia*, he says, “ || It
“ is rich and deep, and amazingly fertile;
“ it produces spontaneously, and almost
“ without cultivation, all the necessaries of
“ life; grain, fruit, herbs, and roots. E-
very

† F. Moor, 26.

‡ M. Adanson's voyage to Senegal &c. page 308.

|| Idem, page 164.

" very thing matures to perfection, and is
 " excellent in its kind." * One thing
 which always surprised him, was the prodigi-
 ous rapidity, with which the sap of trees re-
 pair any loss they may happen to sustain in
 that country; " and I was never (says he)
 " more astonished, than when landing four
 " days after the locusts had devoured
 " all the fruits and leaves, and even the
 " barks of the trees, to find the trees cov-
 " ered with new leaves; and they did not
 " seem me to have suffered much." † " It
 " was then, (says the same author,) ‡ the fish
 " season; you might see them in shoals
 " approaching towards land. Some of those
 " shoals were fifty fathom square, and the
 " fish crowded together in such a manner
 " as to roll upon one another, without be-
 " ing able to swim. As soon as the *Negroes*
 " perceive them coming towards land, they
 " jump into the water, with a basket in one
 " hand, and swim with the other. They
 " need only to plunge and to lift up their
 " basket, and they are sure to return load-
 " ed with fish." Speaking of the appear-
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“ an agreeable solitude, bounded on every
 “ side by charming landscapes; the rural
 “ situation of cottages in the midst of trees;
 “ the ease and indolence of the *Negroes*, re-
 “ clined under the shade of their spreading
 “ foliage; the simplicity of their dress and
 “ manners; the whole revived in my mind
 “ the idea of our first parents, and seemed
 “ to contemplate the world in its primitive
 “ state. They are generally speaking, very
 “ good natured, sociable and obliging. * I
 “ was not a little pleased with this my first
 “ reception; it convinced me, that there
 “ ought to be a considerable abatement
 “ made in the accounts I had read and heard
 “ every where of the savage character of the
 “ *Africans*. I observed both in *Negroes* and
 “ *Moors*, great humanity and sociableness;
 “ which gave me strong hopes, that I should
 “ be very safe amongst them, and meet with
 “ the success I desired, in my enquiries after
 “ the curiosities of the country.” * He
 “ was agreeably amused with the conversation
 “ of the *Negroes*, their *fables*, *dialogues*, and
 “ *witty stories* with which they entertain each
 “ other alternately, according to their custom.
 “ Speaking of the remarks which the natives
 “ made to him, with relation to the *stars* and
 “ *planets*, he says “ It is amazing, that such
 “ a rude

“ a rude and illiterate people, should reason
 “ so pertinently in regard to those heavenly
 “ bodies; there is no manner of doubt, but
 “ that with proper instruments, and a good
 “ will, they would become excellent astron-
 “ omers.

C H A P. II.

THE Ivory Coast; its soil and pro-
 duce. The character of the *natives* mis-
 represented by some authors. These mis-
 representations occasioned by the *Europe-
 ans* having treacherously carried off many
 of their people. *John Smith* surveyor to
 the *African company*, his observations there-
 on. *John Snock's* remarks. *The Gold
 Coast* and *Slave Coast*, these have the
 most *European Factories*; and furnish the
 greatest number of slaves to the *Europeans*.
 Exceeding fertile. The country of *Axim*;
 and of *Ante*. Good account of the *Inland
 people*. Great fishery. Extraordinary trade
 for slaves. *The Slave Coast*. *The kingdom
 of Whidah*. Fruitful and pleasant. The
 natives kind and obliging. Very popu-
 lous. Keep regular markets and fairs.
 Good order therein. Murder, adultery and
 theft severely punished. The *Kings* reve-
 nues.

nues. The principal people have an idea of the true God. Commendable care of the poor. Several small governments depend on *plunder* and *the slave trade*.

THE A T part of Guinea, known by the name of the *Grain*, and *Ivory Coast*, come, next in course. This coast extends about 500 miles. The soil appears by account to be in general fertile, producing abundance of rice and roots; indigo and cotton thrive without cultivation and tobacco would be excellent if carefully manufactured; fish in great plenty, their flocks greatly increase and their trees are loaded with fruit. They make a cotton cloth which sells well on the Coast. In ^{addition} the country is rich and the commerce advantageous and might be greatly augmented by such as would cultivate the friendship of the natives; these are represented by some writers as a rude, *treacherous people*; whilst several other *authors* of credit give them a very different character; representing them as *sensible, courteous and the fairest traders on the coast of Guinea*. In the collection they are said * to be averse to drinking to excess, and such as do are severely punished by the kings order:

order: on inquiry why there is such a disagreement in the character given of these people, it appears, that tho' they are naturally inclined to be *kind to strangers*, with whom they are *fond of trading*, yet the frequent injuries done them by Europeans, has occasioned their being *suspicious and shy*: the same cause has been the occasion of the ill treatment they have sometimes given to innocent strangers, who have attempted to trade with them. As the Europeans have no settlement on this part of *Guinea*, the trade is carried on by signals from the ships; on the appearance of which the natives usually come on board, in their canoes, bringing their gold-dust, ivory, &c. which has given opportunity to some villainous Europeans to carry them off with their effects, or retain them on board till a ransom is paid. It is noted by some that since the European voyagers have carried away several of these people, their mistrust is so great, that it is very difficult to prevail on them to come on board. *William Smith* remarks * "As we pass
 " along this coast, we very often lay
 " fore a town and fired a gun for the natives to come off; but no soul came
 " near us; at length we learnt, by some
 " ships that were trading down the coast

“ that the natives came seldom on board
 “ an English ship, for fear of being de-
 “ tained or carried off; yet at last some
 “ ventured on board; but if these chanced
 “ to spy any arms, they would all immedi-
 “ ately take to their canoes and make the
 “ best of their way home. They had
 “ then in their possession one *Benjamin Croft*,
 “ the mate of an English vessel, who was
 “ detained by them to make reprisals for
 “ some of their men, who had formerly
 “ been carried away by some English vessel.”

In the Collection we are told, * *This villanous custom, is too often practised, chiefly by the Bristol and Liverpool ships; and is a great detriment to the slave trade on the Windward Coast. John Snock mentioned in Bosman† when on that coast wrote, “ We cast anchor, but not one Negro coming on board, I went on shore, and after having staid awhile on the strand, some Negroes came to me; and being desirous to be informed why they did not come on board, I was answered, that about two months before the English had been there with two large vessels, and had ravaged the country, destroyed all their canoes, plundered their houses and carried off some of their people; up-
 “ on*

* Ashby's collection, vol. 2 page, 475.

† W. Bosman's description of Guinea p. 449.

" on which the remainder fled to the inland
 " country, where most of them were at
 " that time; so that there being not much
 " to be done by us, we were obliged to
 " return on board. *—When I enquired
 " after their wars with other countries,
 " they told me, they were not often trou-
 " bled with them; but if any difference
 " happened, they chose rather to end the
 " dispute amicably than to come to arms. †"
 He found the inhabitants civil and good
 natured. Speaking of the *king of Rio Sestro*,
 lower down the coast, he says, " He was a
 " very agreeable, obliging man, and that
 " all his subjects are civil, as well as very
 " laborious in agriculture and the pursuits
 " of trade." *Marchais* says, || " That
 " though the country is very populous,
 " yet none of the natives (except criminals)
 " are sold for slaves." *Vaillant* never
 heard of any settlement being made by
 the Europeans on this part of *Guinea*; and
Smith remarks, § " That these coasts, which
 " are divided into several little kingdoms,
 " and have seldom any wars, is the reason
 " the slave trade is not so good here, as on
 " the *Gold and Slave Coast*, where the Euro-

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* W. Bosman's description of *Guinea*, page, 439.

† Ibid. 441. || Arley's collection 2 vol. page, 565.

§ *Smith's voyage to Guinea*, 112.

“peans have several forts and factories.”
 A plain evidence this, that it is the intercourse with the Europeans and their settlements on the coast which gives life to the slave trade.

Next adjoining to the *Ivory Coast* are those called *the Gold Coast* and *the Slave Coast*; authors are not agreed about their bounds; but their extent together along the coast, may be about five hundred miles. And as the policy, produce and economy of these two divisions of *Guinea* are much the same, I shall describe them together.

Here the Europeans have the greatest number of forts and factories, from whence, by means of the Negro factors, a trade is carried on above seven hundred miles back in the Inland country; whereby great numbers of slaves are procured, as well by means of the wars which arise amongst the Negroes, or are fomented by the Europeans, as those brought from the back country. Here we find the natives *more reconciled to the European manners and trade*; but, at the same time, *much more inured to war*, and ready to assist the European traders, in procuring loadings for the great number of vessels which come yearly on those coasts for slaves. This part of *Guinea* is agreed by historians to be, in general, *extraordinary fruitful and agreeable*; producing (according to the difference

difference of the soil) vast quantities of rice
 and other grain; plenty of fruit and
 roots; palm wine and oyl, and fish in great
 abundance; with much tame and wild cattle.
 Bosman, principal factor for the Dutch at
 D'Elmina, speaking of the country of Axim,
 which is situate towards the beginning of the
 Gold Coast, † says, " The Negro inhabi-
 " tants are generally very rich, driving a
 " great trade with the Europeans for gold:
 " That they are industriously employed
 " either in trade, fishing, or agriculture;
 " but chiefly in the culture of rice, which
 " grows here, in an incredible abun-
 " dance, and is transported hence all over
 " the Gold Coast. The inhabitants in lieu
 " returning full fraught with millet, jamms
 " potatoes and palm oyl. The same author
 " speaking of the country of Ante, says,
 " † This country, as well as the Gold Coast,
 " abounds with hills, enriched with extra-
 " ordinary high and beautiful trees; its
 " valleys, betwixt the hills, are wide and
 " extensive, producing in great abundance
 " very good rice, millet, jamms, potatoes,
 " and other fruits, all good in their kind.
 He adds, " In short it is a land that yields
 " its manurers as plentiful a crop as they can
 " with, with great quantities of palm wine and

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" oyl,

† Bosman's description of the coast of Guinea, p. 5.

‡ Idem, p. 14.

“ oyl, besides being well furnished with all
 “ sorts of tame, as well as wild beasts ; but
 “ that the last fatal wars had reduced it to
 “ a miserable condition, and stripped it of
 “ most of its inhabitants.” The adjoining
 country of Fetu, he says, || was formerly
 so powerful and populous, that it struck
 “ terror into all the neighbouring nations ;
 “ but it is at present, so drained by continu-
 “ al wars, that it is entirely ruined ; there
 “ does not remain inhabitants sufficient to
 “ till the country ; tho’ it is so fruitful and
 “ pleasant that it may be compared to the
 “ country of Antē, just before described ;
 “ frequently, says that author, when walk-
 “ ing thro’ it before the last war, I have
 “ seen it abound with fine well built and po-
 “ pulous towns, agreeably enriched with
 “ vast quantities of corn, cattle, palm wine
 “ and oyl. The inhabitants all applying
 “ themselves without any distinction to a-
 “ griculture, some sow corn, others press
 “ oyl and draw wine from palm trees, with
 “ both which it is plentifully stored,”

William Smith gives much the same ac-
 count of the before mentioned parts of the
 Gold Coast, and adds, “ The country a-
 “ bout D’Elmina and Cape Coast, is much
 “ the same for beauty and goodness, but
 “ more populous ; and the nearer we come
 “ towards

" towards the Slave-Coast, the more de-
 " lightful and rich all the countries are,
 " producing all sorts of trees, fruits, roots
 " and herbs, that grow within the torrid
 " Zone." J. Barbot also remarks, † with
 respect to the countries of Ante and A-
 dom, " That the soil is very good, and
 " fruitful in corn and other produce, which
 " it affords in such plenty, that besides
 " what serves for their own use they always
 " export great quantities for sale; they
 " have a competent number of cattle, both
 " tame and wild; and the rivers abundant-
 " ly stored with fish; so that nothing is
 " wanting for the support of life, and to
 " make it easy." In the Collection it is said, ‡
 " That the Inland people, on that part of
 " the coast, employ themselves in tillage
 " and trade, and supply the market with
 " corn, fruit and palm wine; the country
 " producing such vast plenty of indian corn,
 " that abundance is daily exported, as well
 " by Europeans as Blacks resorting thither,
 " from other parts." " These Inland peo-
 " ple are said to live in great union and
 " friendship, being generally well temper-
 " ed, civil and tractable; not apt to
 " shed human blood, except when much
 " provoked; and ready to assist one another."

† John Barbot's description of Guinea, p. 134.

‡ Astley's Collection, 2. vol. p. 535.

In the Collection ||, it is said, “ That the
 “ fishing business is esteemed on the Gold
 “ Coast next to trading; that those who
 “ profess it are more numerous than those
 “ of other employments. That the greatest
 “ number of these are at Kommendo, Mina
 “ and Kormantin; from each of which places,
 “ there goes out every morning, (Tuesday
 “ excepted, which is the Fetish day, or
 “ day of rest,) five, six and sometimes eight
 “ hundred canoes, from 13 to 14 feet long,
 “ who spread themselves two leagues at
 “ sea, each fisherman carrying in his canoe
 “ a sword, with bread, water, and a little
 “ fire, on a large stone, to roast fish. Thus
 “ they labour till noon, when the sea breeze
 “ blowing fresh, they return on the shore,
 “ generally laden with fish; a quantity of
 “ which the Inland inhabitants come down
 “ to buy, which they sell again at the
 “ country markets.”

William Smith † says “ The country about
 “ Acra, where the English and Dutch have
 “ each a strong fort, is very delightful, and
 “ the natives courteous and civil to strangers.
 “ He adds, “ That this place seldom fails
 “ of an extraordinary good trade from the
 “ Inland country; especially for slaves,
 “ whereof

|| Collection, vol. 2. page 640.

† William Smith, p. 135.

“ whereof several are supposed to come from
 “ very remote parts ; because it is not un-
 “ common to find a Malayan or two amongst
 “ a parcel of other slaves : The Malaya
 “ people are originally natives of Malacca,
 “ in the East Indies, situate several thousand
 “ miles from the Gold Coast.” They dif-
 fer very much from the Guinea Negroes,
 being of a tawny complexion, with long
 black hair.

Most parts of the Slave Coasts are repre-
 sented as equally fertile and pleasant with
 the Gold Coast : The kingdom of Whidah
 has been particularly noted by travellers. †
 William Smith and Bosman agree, “ That
 “ it is one of the most delightful countries
 “ in the world. The great number and va-
 “ riety of tall, beautiful and shady trees,
 “ which seem planted in groves ; the ver-
 “ dant fields every where cultivated, and no
 “ otherwise divided than by those groves,
 “ and in some places a small foot path ; to-
 “ gether with a great number of villages,
 “ contribute to afford the most delightful
 “ prospect ; the whole country being a fine
 “ easy and almost imperceptible ascent, for
 “ the space of 40 or 50 miles from the sea.
 “ That the farther you go from the sea, the
 “ the more beautiful and populous the coun-
 “ try appears. That the natives were kind

“ and

† Smith, p. 194. Bosman, p. 316.

and obliging, and so industrious, that no place which was thought fertile could escape being planted, even within the hedges, which inclose their villages. And that the next day after they had reaped they sowed again."

Snellgrave also says, "The country appears full of towns and villages, and being a rich soil and well cultivated, looked like an entire garden." In the Collection the husbandry of the *Negroes* is described to be carried on with great regularity; the rainy season approaching they go into the fields and woods, to fix on a proper place for sowing; and as here is no property in ground, the king's licence being obtained, the people go out in troops, and first clear the ground from bushes and weeds which they burn. The fields thus cleared they dig it up a foot deep and so let it remain for eight or ten days, till the rest of their neighbours have disposed their ground in the same manner. They then consult about sowing, and for that end assemble at the king's court, the next Fetish day. The king's grain must be sown first. They then go again to the field, and give the ground a second digging, and sow their seed. While the

“ the king or governor's land is sow-
 “ ing, he sends out wine, and flesh ready
 “ dressed, enough to serve the labourers.
 “ Afterwards they in like manner sow the
 “ ground allotted for their neighbours, as
 “ diligently as that of the king; by whom
 “ they are also feasted; and so continue to
 “ work in a body for the publick benefit,
 “ till every man's ground is tilled and sow-
 “ ed. None but the king and a few great
 “ men are exempted from this labour. Their
 “ grain soon sprouts out of the ground.
 “ When it is about man's height and be-
 “ gins to ear, they raise a wooden house in
 “ the centre of the field, covered with straw,
 “ in which they set their children to watch
 “ their corn and fright away the birds.”

Bosman * speaks in commendation of
 the civility, kindness and great industry of
 the natives of Whydah; this is confirmed by
 Smith† who says, “ The natives here seem to
 “ be the most gentleman like Negroes in
 “ Guinea, abounding with good manners
 “ and ceremony to each other. The infe-
 “ rior pay the utmost deference and respect
 “ to the superior; as do wives to their
 “ husbands, and children to their parents.
 “ All here are naturally industrious and find
 “ constant employment: the men in agri-
 “ culture,

“ culture, and the women in spinning and
 “ weaving cotton. The men, whose chief
 “ talent lies in husbandry, are unacquainted
 “ with arms; otherwise being a numerous
 “ people, they could have made a better
 “ defence against the king of Dahome, who
 “ subdued them without much trouble.”

“ * Throughout the Gold Coast there are
 “ regular markets in all villages, furnished
 “ with provisions and merchandize, held
 “ every day in the week, except Tuesday;
 “ whence they supply not only the inha-
 “ bitants, but the European Ships. The
 “ *Negro women* are very expert in buying
 “ and selling, and extremely industrious;
 “ for they will repair daily to market, from
 “ a considerable distance, loaded like pack
 “ horses, with a child, perhaps, at their
 “ back, and a heavy burden on their heads.
 “ After selling their wares, they buy fish and
 “ other necessaries and return home loaded as
 “ they came.

“ † There is a market held at Sabi, every
 “ fourth day; also a weekly one in the pro-
 “ vince of Aplogua, which is so resorted to,
 “ that there are usually five or six thousand
 “ merchants. Their markets are so well
 “ regulated and governed, that seldom any
 “ disorder happens; each species of mer-
 “ chandize

“ chandize and merchants have a separate
 “ place allotted them by themselves. The
 “ buyers may haggle as much as they will,
 “ but it must be without noise or fraud.
 “ To keep order the king appoints a judge,
 “ who with four officers well armed, inspects
 “ the Markets, hear all complaints, and in a
 “ summary way decides all differences; he
 “ has power to seize and sell as slaves all
 “ who are caught in stealing, or disturb-
 “ ing the peace. In these markets are to
 “ be sold men, women, children, oxen,
 “ sheep, goats and fowls of all kinds: Eu-
 “ ropean cloths, linen and woollen; print-
 “ ed callicos, silk, grocery ware, china, gold
 “ dust, iron in bars, &c. in a word most sorts
 “ of European goods: as well as the pro-
 “ duce of *Africa* and *Asia*.—They have
 “ other markets resembling our fairs, once
 “ or twice a year, to which all the country
 “ repair, for they take care to order the
 “ day so in different governments as not to
 “ interfere with each other.”

With respect to government, William
 Smith says, “ † That the Gold Coast and
 “ Slave Coasts are divided into different dis-
 “ tricts, some of which are governed by
 “ their chiefs or kings; the others being
 “ more of the nature of a commonwealth,
 “ are

are governed by some of the principal ~~men~~ ^{men} called Caboceros, who Bosman says, are properly denominated civil fathers; whole province is to take care of the welfare of the city or village and to appease tumults." But this order of government has been much broken since the coming of the Europeans. Both Bosman and Barbot mention *murder and adultery to be severely punished on the Coast, frequently by death; and robbery by a fine proportionable to the goods stolen.*

The income of some of the king's is large. Bosman says, "That the king of Whydah's revenues and duties on things bought and sold are considerable; he having the tithe of all things sold in the market, or imported in the country." † Both the abovementioned authors say, *the tax on slaves shipped off in this king's dominions, in some years amounts to near twenty thousand pounds.*

Bosman tells us, "The Whydah Negroes have a faint idea of a true God, ascribing to him the attributes of almighty power and omnipresence; but God, they say, is too high to condescend to think of mankind, wherefore he commits the government of the world to those inferior deities which they worship." Some authors say

† Bosman 337. Barbot, p. 335.

say the wisest of these *Negros* are sensible of their mistake in this opinion, but dare not forsake their old religion, for fear of the populace rising and killing them; this is confirmed by William Smith who says, " That all the natives of this coast believe there is one true God, the author of them and all things; and that they have some apprehension of a future state; and that almost every village has a grove, or public place of worship, to which the principal inhabitants, on a set day, resort to make their offerings."

In the Collection * it is remarked as an excellency in the Guinea government, " That however poor they may be in general, yet there are no beggars to be found amongst them; which is owing to the care of their chief men, whose province it is to take care of the welfare of the city or village; it being part of their office to see that such people may earn their bread by their labour; some are set to blow the smith's bellows, others to press palm oil, or grind colours for their mats and sell provision in the markets. The young men are listed to serve as soldiers, so that they suffer no common beggar."

Bozman ascribes a further reason for this good order, viz. " That when a *Negro* finds

E

finds

" Ands he cannot subsist, he binds himself
 " for a certain sum of money, and the
 " master to whom he is bound, is obliged
 " to find him necessaries: that the master
 " sets him a sort of task, which is not in the
 " least slavish, being chiefly to defend his
 " master on occasions; or in sowing time
 " to work as much as he himself pleases.†"

Adjoining to the kingdom of Whydah,
 are several small governments, as Coto,
 great and small Popo, Ardrah, &c, all situ-
 ate on the Slave Coast, where the chief trade
 for slaves is carried on. These are g overn-
 ed by their respective kings, and i low
 much the same customs with those of Why-
 dah; except that their principal living is on
 plunder, and the slave trade.

C H A P,

† Bosman, p. 119,

C H A P. III.

THE kingdom of Benin. Its extent.

Esteemed the most potent in *Guinea*. Fruitfulness of the soil. Good disposition of the people. Order of government. Punishment of crimes. Large extent of the town of *Great Benin*. Order maintained. The natives honest and charitable. Their religion. The kingdoms of *Kongo* and *Angola*. Many of the natives profess christianity. The country fruitful. Disposition of the people. The administration of justice. The town of *Leango*. Slave trade carried on by the Portuguese. Here the slave trade ends.

NEXT adjoining to the Slave Coast, is the kingdom of Benin, which though it extends but about 170 miles on the Sea, yet spreads so far inland as to be esteemed the most potent kingdom in Guinea. By Accounts the soil and produce appears to be, in a great measure, like those before described, and the natives represented as a reasonable good natured people: *Afius* says * " They are a sincere, inoffensive people, and do
" no

“no injuries either to one another or to
 “strangers.” William Smith † confirms
 this account, and says, “That the inhabi-
 “tants are generally very good natured
 “and exceeding courteous and civil. When
 “the Europeans make them presents, which
 “in their coming thither to trade they
 “always do, they endeavour to return them
 “doubly.”

Bosman tells us, † “That his countrymen
 “the Dutch, who were often obliged to
 “to trust them till they return the next
 “year, were sure to be honestly paid their
 “whole debts.”

There is in Benin a considerable order in
 government. Theft, murder and adultery
 being severely punished. Barbot says, * “If
 “a man and a woman of any quality be
 “surprised in adultery, they are both put to
 “death, and their bodies are thrown on a
 “dunghill, and left there a prey to wild
 “beasts.” He adds, “The severity of the
 “law in Benin against adultery || amongst
 “all

† Smith, p. 228.

‡ W. Bosman, p. 405.

* Barbot, p. 237.

|| By this account of the punishment inflicted on
 adulterers in this and other parts of Guinea, it ap-
 pears the *Negroes* are not insensible of the sinfulness of
 such practices. How strange must it then appear to us

“ all orders of people, deters them from
 “ venturing; so that it is but very seldom
 “ any persons are punished for that crime.”
 Smith says, “ Their towns are governed by
 “ officers appointed by the king, who have
 “ power to decide in civil cases, and to raise
 “ the publick taxes; but in criminal cases
 “ they must send to the king’s court, which
 “ is held at the town of Oedo or Great Be-
 “ nin. This town which covers a large ex-
 “ tent of ground, is about sixty miles from
 “ the

serious minded amongst these people, (nay how incon-
 sistent is it with every divine and moral law, amongst
 ourselves,) that those christian laws which prohi-
 bit fornication and adultery, are in none of the
 English governments extended to them: but that they
 are allowed to cohabit and separate at pleasure? And
 that even their masters think so lightly of their mar-
 riage engagements, that when it suits with their inter-
 est, they will separate man from wife, and children
 from both, to be sold, in different, and even distant
 parts; without regard to their sometimes grievous
 lamentations; whence it has happened, that such of
 those people who are truly united in their marriage
 covenant, and in affection to one another, have been
 driven to such desperation as either violently to des-
 troy themselves, or gradually to pine away, and die
 with mere grief. It is amazing, that whilst the clergy
 of the established church, are publicly expressing a con-
 cern, that these oppressed people should be made ac-
 quainted with the christian religion; they should be thus
 suffered, and even forced so flagranly to infringe one
 of the principle injunctions of our holy religion.

“ the Sea.” * Barbot tells us, “ That it con-
 “ tains thirty streets, twenty fathom wide,
 “ and almost two miles long, commonly
 “ extending in a straight line from one gate
 “ to another; that the gates are guarded
 “ by soldiers; that in these streets markets
 “ are held every day of cattle, ivory, cotton
 “ and many sorts of European goods. This
 “ large town is divided into several wards
 “ or districts, each governed by its respec-
 “ tive king of a street, as they call them;
 “ to administer justice, and to keep good
 “ order. The inhabitants are very civil and
 “ good natured, condescending to what the
 “ Europeans require of them, in a civil
 “ way.” The same author confirms what
 has been said by others of their justice in
 the payment of their debts; and adds,
 “ That they above all other Guineans are
 “ very honest and just in their dealings, and
 “ they have such an aversion for theft, that
 “ by the law of the country it is punished
 “ with death.” We are told by the same
 author, † “ That the king of Benin is
 “ able upon occasion to maintain an army
 “ of a hundred thousand men; but that
 “ for the most part, he does not keep thirty
 “ thousand.” William Smith says, “ The
 natives

* J. Barbot, page 358. 359. † Barbot, p. 359.

“ natives are all free men ; none but for-
 “ reigners can be bought and sold there. †
 “ They are ver. charitable, the king as well
 “ as his subjects.” Bosman confirms this, †
 and says, “ The king and great lords subsist
 “ several poor at their place of residence on
 “ charity, employing those who are fit for
 “ any work, and the rest they keep for
 “ God’s sake, so that here are no beggars.”

As to religion these people believe there is a God the efficient cause of all things, but like the rest of the Guineans they are superstitiously and idolatrously inclined.

The last division of Guinea from which slaves are imported ; are the kingdoms of Kongo and Angola, these lye to the south of Benin, extending with the intermediate land about twelve hundred miles on the Coast. Great numbers of the natives of both these kingdoms profess the christian religion, which was long since introduced by the Portuguese, who made early settlements in that country.

In the Collection it is said, that both in Kongo and Angola the soil is in general fruitful, producing great plenty of grain, indian corn and such quantities of rice that it hardly bears any price, with fruits, roots and palm oyl in plenty.

The

The natives are generally a quiet people, who discover a good understanding, and behave in a friendly manner to strangers, being of a mild conversation, affable and easily overcome with reason.

In the government of Kongo, the king appoints a judge in every particular division, to hear and determine disputes and civil causes; the judges imprison and release, or impose fines according to the rule of custom; but in weighty matters every one may appeal to the king, before whom all criminal causes are brought, in which he giveth sentence; but seldom condemneth to death.

The town of Leango stands in the midst of four lordships, which abound in corn, fruit &c. Here they make great quantities of cloth of divers kinds very fine and curious; the inhabitants are seldom idle: they even make needle work caps as they walk in the streets.

The slave trade is here principally managed by the Portuguese; who carry the trade far up into the inland countries. They are said to send off from these parts fifteen thousand slaves each year.

At Angola, about the 10th degree of south latitude ends the trade for slaves.

C H A P. IV.

THE ancientest accounts of the Negroes, is from the Nubian Geography, and the writings of Leo the African. Some account of those authors. The Arabians pass into Guinea. The innocency and simplicity of the natives. They are subdued by the Moors: Heli Ischia shakes off the Moorish yoke. The Portuguese make the first descent in Guinea; from whence they carry off some of the natives: More incursions of the like kind. The Portuguese erect the first fort at D'Elmina: They begin the slave trade. Cada Mosto's testimony. Anderson's account to the same purport. Dela Caza's concern for the relief of the oppressed Indians. Goes over into Spain to plead their cause. His speech before Charles the fifth.

THE most ancient account we have of the country of the Negroes, particularly that part situate on and between the two great rivers of Senegal and Gambia, is from the writings of two ancient authors, one an Arabian and the other a Moor. The first

first wrote in Arabic about the twelfth century. His works printed in that language at Rome, were afterwards translated into Latin and printed at Paris, under the patronage of the famous Thuanus, chancellor of France, with the title of *Geographica Nubiensis*, containing an account of all the nations lying on the Senegal and Gambia. The other wrote by John Leo, † a Moor born at Granada, in Spain, before the Moors were totally expelled from that kingdom. He resided in Africa; but being on a voyage from Tripoli to Tunis, was taken by some Italian Corsairs, who finding him possessed of several Arabian books, besides his own manuscripts, apprehended him to be a man of learning, and as such presented him to Pope Leo the 10th. This Pope encouraging him, he embraced the Romish religion; and his description of Africa was published in Italian. From these writings we gather, that after the mahometan religion had extended to the kingdom of Morocco, some of the promoters of it, crossing the sandy desarts of Numedia, which separates that country from Guinea, found it inhabited by men, who tho' under no regular government and destitute of that knowledge the

† See travels into different parts of Africa by Fr. Moor, with a letter to the publisher.

† Ibid.

the Arabians were favoured with, lived in content and peace. The first author particularly remarks, " That they never made war or travelled abroad; but employed themselves in tending their herds, or labouring in the ground. J: Leo says p. 65. That they lived in common, having no property in land, no tyrant nor superior lord, but supported themselves in an equal state, upon the natural produce of the country, which afforded plenty of roots, game and honey. That ambition or avarice never drove them into foreign countries to subdue or cheat their neighbours. Thus they lived without toil or superfluities." " The ancient inhabitants of Morrocco who wore coats of mail, and used swords and spears headed with iron, coming amongst these harmless and naked people, soon brought them under subjection, and divided that part of Guinea which lies on the rivers Senegal and Gambia into fifteen parts; those were the fifteen kingdoms of the Negroes, over which the Moors presided and the common people were Negroes. These Moors taught the Negroes the mahometan religion and arts of life; particularly the use of iron, before unknown to them: About the 14th. century, a native Negro called Heliſchia expelled the Moorish conquerors; but the

the Negroes threw off the yoke of a foreign
 nation, they only changed a Libyan for a Ne-
 groemaster. Heli Ifchia himself becoming
 king, led the Negroes on to foreign wars
 and established himself in power over a very
 large extent of country." Since Leo's time,
 the Europeans have had very little knowledge
 of those parts of Africa; nor do they know what
 became of his great empire. It is highly proba-
 ble that it broke into pieces, and that the na-
 tives again resumed many of their ancient
 customs; for in the account published by
 William Moor, in his travels on the river
 Gambia, we find a mixture of the Moorish
 and mahometan customs, joined with the
 original simplicity of the Negroes. It ap-
 pears by accounts of ancient voyages, col-
 lected by Hackluit, Purchase and others,
 that it was about fifty years before the dis-
 covery of America, that the Portuguese at-
 tempted to sail round cape Bojador which lays
 between their country and Guinea; this af-
 ter divers repulses, occasioned by the violent
 currents, they effected; when landing on the
 western coasts of Africa they soon began to
 make incursions into the country and to seize
 and carry off the native inhabitants. As
 early as the year 1434, Alonzo Gonzales,
 the first who is recorded to have met with
 the natives, being on that coast, pursued
 and

and attacked a number of them, when some were wounded, as was also one of the Portuguese, which the author records, as the first blood spilt by christians in those parts. Six years after, the same Gonzales again attacked the natives, and took twelve prisoners; with whom he returned to his vessels; he afterwards put a woman on shore, in order to induce the natives to redeem the prisoners; but the next day 150 of the inhabitants appeared on horses and camels, provoking the Portuguese to land, which they not daring to venture, the natives discharged a volley of stones at them, and went off. After this the Portuguese still continued to send vessels on the coast of Africa, particularly we read of their falling on a village, whence the inhabitants fled and being pursued, 25 were taken. *“ He that ran best, says the author, taking the most:”* in their way home they killed some of the natives, and took fifty-five more prisoners. † Afterwards Dinisanes Dagrama, with two other vessels landed on the island Arguin, where they took 54 Moors; then running along the coast 80 leagues farther they at several times took 50 slaves, but here seven of the Portuguese were killed. Then being joined by several other vessels, Dinisanes proposed to destroy the island.

island, to revenge the loss of the seven Portuguese, of which the Moor's being apprized fled; so that no more than 12 were found whereof only four could be taken; the rest being killed, as also one of the Portuguese." Many more captures of this kind, on the coast of Barbary and Guinea, are recorded to have been made in those early times by the Portuguese; who in the year 1481, erected their first fort at D'Elmina on that coast, from whence they soon opened a trade for slaves with the Inland parts of Guinea.

From the foregoing accounts it is undoubted that the practice of making slaves of the Negroes, owes its origin to the early incursions of the Portuguese on the coast of Africa, solely from an inordinate desire of gain; this is clearly evidenced from their own historians, particularly *Cada Mosto* about the year 1455, who writes, " * That before the trade was settled for purchasing slaves from the Moors at Arguin, sometimes four and sometimes more Portuguese vessels, were used to come to that gulf, well armed, and landing by night would surprise some fishermen's villages; that they even entered into the country and carried off Arabs of both sexes, whom they sold in Portugal." And also " That the

the Portuguese and Spaniards settled on four of the Canary islands, would go to the other island, by night, and seize some of the natives of both sexes, whom they sent to be sold in Spain."

After the settlement of America those devastations and the captivating the miserable Africans greatly increased.

Anderson in his history of trade and commerce, at page 336, speaking of what passed in the year 1508, writes " That the Spaniards had by this time found that the miserable Indian natives, whom they had made to work in their mines and fields, were not so robust and proper for those purposes, as Negroes, brought from Africa; wherefore they, about that time, began to import Negroes for that end into Hispaniola, from the Portuguese settlements, on the Guinea coasts; and also afterwards for their sugar works;" This oppression of the Indians, had, even before this time, roused the zeal, as well as it did the compassion of some of the truly pious of that day; particularly that of Bartholomew Delas Casas, bishop of Chapia; whom a desire of being instrumental towards the conversion of the Indians, had invited into America. It is generally agreed, by the writers of that age, that he was a man of perfect disinterestedness, and ardent charity; being affected with this

And afterwards, he returned to the court of Spain, and there made a true report of the matter; but not without being strongly opposed by those mercenary wretches, who had enslaved the Indians; yet being strong and indefatigable, he went to and fro, between Europe and America, firmly determined not to give over his pursuit, but with his life. After long solicitation and innumerable repulses, he obtained leave to lay the matter before the Emperor Charles the fifth, then King of Spain. As the contents of the speech he made before the King in council, are very applicable to the case of the enslaved Africans, and a lively evidence that the spirit of true piety speaks the same language in the hearts of faithful men, in all ages, for the relief of their fellow creatures, from oppression of every kind, I think it may not be improper, here to transcribe the most interesting parts of it. “ I was,
 “ says this pious bishop, one of the first who
 “ went to America; neither curiosity, nor
 “ interest prompted me to undertake so
 “ long and dangerous a voyage, the saving
 “ the souls of the heathen was my sole ob-
 “ ject. Why was I not permitted, even at
 “ the expence of my blood, to ransom so
 “ many thousand souls, who fell unhappy
 “ victims to avarice or lust? I have been
 “ an eye witness to such cruel treatment of
 “ the

“ the Indians, as is too horrid to be menti-
 “ oned at this time.——It is said that bar-
 “ barous executions were necessary to pur-
 “ nish or check the rebellion of the Ameri-
 “ cans ;—but to whom was this owing ?
 “ did not those people receive the Spaniards
 “ who first came amongst them with gentle-
 “ ness and humanity ? Did they not shew
 “ more joy, in proportion, in lavishing
 “ treasure upon them, than the Spaniards
 “ did greediness in receiving it ?—but our
 “ avarice was not yet satisfied ;—tho’ they
 “ gave up to us their land and their riches,
 “ we would tear from them their wives, their
 “ children and their liberties.——To black-
 “ en these unhappy people, their enemies
 “ assert, that they are scarce human crea-
 “ tures ;—but it is we that ought to blush,
 “ for having been less men, and more bar-
 “ barous than they.——What right have
 “ we to enslave a people who are born free
 “ and whom we disturbed, tho’ they never
 “ offended us ?——They are represented as
 “ a stupid people, addicted to vice ;—but
 “ have they not contracted most of their
 “ vices from the example of the christians ?
 “ And as to those vices peculiar to them-
 “ selves, have not the christians quickly ex-
 “ ceeded them therein ? Nevertheless it
 “ must be granted, that the Indians still re-
 “ main untainted with many vices usual a-

“ amongst the Europeans ; such as ambition,
 “ blasphemy, treachery, and many like
 “ monsters, which have not yet took place
 “ with them ; they have scarce an idea of
 “ them ; so that in effect, all the advantage
 “ we can claim, is to have more elevated
 “ notions of things, and our natural facul-
 “ ties more unfolded and more cultivated
 “ than theirs.—Don’t let us flatter our
 “ corruptions, nor voluntarily blind our-
 “ selves ; all nations are equally free ; one
 “ nation has no right to infringe upon the
 “ freedom of any other ; let us do towards
 “ these people as we would have them to
 “ have done towards us, if they had land-
 “ ed upon our shore, with the same superi-
 “ ority of strength. And indeed, why
 “ should not things be equal on both sides ?
 “ How long has the right of the strongest
 “ been allowed to be the balance of justice ?
 “ What part of the gospel gives a sanction
 “ to such a doctrine ? In what part of the
 “ whole earth did the apostles and the first pro-
 “ mulgators of the gospel ever claim a right o-
 “ ver the lives, the freedom, or the substance
 “ of the Gentiles ? What a strange method
 “ this of propagating the gospel, that holy
 “ law of grace, which from being slaves to
 “ Satan, initiates us into the freedom of
 “ the children of God !—Will it be possi-
 “ ble for us to inspire them with a love to

“ its dictates, while they are so exasperat-
 “ ed at being dispossessed of that invaluable
 “ blessing, *Liberty*? The apostles submitted
 “ to chains themselves, but loaded no man
 “ with them. Christ came to free not to
 “ enslave us. — Submission to the faith
 “ he left us, ought to be a voluntary act,
 “ and should be propagated by persuasion,
 “ gentleness and reason.”

“ At my first arrival in Hispaniola, add-
 “ ed the bishop, it contained a million of
 “ inhabitants, and now (viz. in the space
 “ of about twenty years) there remains scarce
 “ the hundredth part of them; — thousands
 “ have perished thro’ want, fatigue, merci-
 “ less punishment, cruelty and barbarity.
 “ If the blood of one man unjustly shed,
 “ calls loudly for vengeance, how strong
 “ must be the cry of that of so many unhap-
 “ py creatures which is shedding daily? —
 The good bishop concluded his speech, with
 imploring the king’s clemency for subjects
 so unjustly oppressed; and bravely declared,
 that heaven would one day call him to an
 account, for the numberless acts of cruelty
 which he might have prevented. The king
 applauded the bishop’s zeal; promised to
 second it; but so many of the great ones
 had an interest in continuing the oppression,
 that nothing was done; so that all the In-
 dians in Hispaniola, except a few who
 had

had hid themselves in the most inaccessible mountains, were destroyed.

CHAP. V.

First account of the English trading to Guinea. Thomas Windham and several others go to that coast. Some of the Negroes carried off by the English. Queen Elizabeth's charge to captain Hawkins respecting the natives: Nevertheless he goes on the coast and carries off some of the Negroes. Patents are granted. The king of France objects to the Negroes being kept in slavery: As do the college of Cardinals at Rome. The natives, an inoffensive people: corrupted by the Europeans. The sentiments of the natives concerning the slave-trade, from William Smith: Confirmed by Andrew Brue and James Barbot.

IT was about the year 1551, towards the latter end of the reign of king Edward the sixth, when some London merchants sent out the first English ship, on a trading voyage to the coast of Guinea; this was soon followed by several others to the same parts;

but

but the English not having then any plantations in the West Indies, and consequently no occasion for Negroes, such ships traded only for gold, Elephants teeth and Guinea pepper. This trade was carried on at the hazard of losing their ships and cargoes, if they had fallen into the hands of the Portuguese, who claimed an exclusive right of trade, on account of the several settlements they had made there. * In the year 1552, we find captain Thomas Windham trading along the coast with 140 men, in three ships, and sailing as far as Benin, which lies about 300 miles down the coast, to take a load of pepper. † Next year John Loock traded along the coast of Guinea, as far as D'Ominina, when he brought away considerable quantities of gold and ivory. He speaks well of the natives, and says, ‡ “ *That whoever will deal with them must behave civilly, for they will not traffic if ill used.*” In 1555, William Towerfon traded in a peaceable manner with the natives, who made no complaint to him of the Portuguese, who were then settled in their castle at D'Ominina. Say: “ *They were bad men, who made themselves if they could take them, putting irons on their legs.*”

This

* Atley's Collection, vol. 1 page, 172.

† Collection vol. 1, p. 148.

‡ Ibid. 157.

This bad example of the Portuguese, was soon followed by some evil disposed Englishmen, for the same captain Towerfon relates, “ + That in the course of his voyage, he perceived the natives, near D’Elmina, unwilling to come to him, and that he was at last attacked by them; which he understood was done in revenge for the wrong done them, the year before, by one captain Gainsh, who had taken away the Negro captain’s son, and three others, with their gold &c. this caused them to join the Portuguese, notwithstanding their hatred of them, against the English.” The next year captain Towerfon brought these men back again; whereupon the Negroes shew’d him much kindness. † Quickly after this another instance of the same kind occurred, in the case of captain George Fenner, who, being on the coast with three vessels, was also attacked by the Negroes, who wounded several of his people, and violently carried three of his men to their town. The captain sent a messenger, offering any thing they desired for the ransom of his men; but they refused to deliver them, letting him know, “ That three weeks before, an English ship which came

+ Collection, vol. i. p. 148.

† Ibid, 157.

“ came in the road, had carried off three of
 “ their people, and that till they were brought
 “ again they would not restore his men, even tho’
 “ they should give their three ships to release
 “ them.” It was probably the evil conduct
 of these and some other Englishmen, which
 was the occasion of what is mentioned in
 Hill’s naval history, viz. “ That when cap-
 “ tain Hawkins returned from his first voy-
 “ age to Africa, Queen Elizabeth sent for
 “ him, when she expressed her concern,
 “ lest any of the African Negroes should
 “ be carried off without their free consent;
 “ which she declared would be detestable,
 “ and would call down the vengeance of
 “ heaven upon the undertaker.” Hawkins
 made great promises, which he afterwards he
 did not perform, for his next voyage to the
 coast appears to have been principally cal-
 culated to procure Negro slaves; in order
 to sell them to the Spaniards in the West In-
 dies; which occasioned the same author to
 use these remarkable words. “ Here began
 “ the horrid practice of forcing the Africans in-
 “ to slavery, an injustice and barbarity, which,
 “ so sure as there is vengeance in heaven for
 “ the worst of crimes will sometime be the de-
 “ struction of all who act or who encourage it.”
 This captain Hawkins, afterwards sir John
 Hawkins, seems to have been the first Eng-
 lishman who gave public countenance to this
 wicked

wicked traffic: For Anderson before mentioned, at page 401, says, " That in the
 " year 1562, captain Hawkins, assisted by
 " subscription of sundry gentlemen, now
 " fitted out three ships, and having learnt
 " that Negroes were a very good commodity
 " in Hispaniola, he sailed to the coast of
 " Guinea, took in Negroes, and sailed with
 " them for Hispaniola, where he sold them,
 " and his English commodities, and loaded
 " his three vessels with hides, sugar and
 " ginger, &c. with which he returned
 " home, anno. 1563, making a profitable
 " voyage." As it proved a lucrative business,
 " the trade was continued by
 " Hawkins and others, as appears from the
 " naval chronicle, page 55, where it is said,
 " That on the 18th of October, 1564, cap-
 " tain John Hawkins with, two ships of 700
 " and 140 tuns sailed for Africa, that on
 " the 8th December they anchored to the
 " south of Cape Verd, where the captain
 " manned the boat, and sent eighty men in
 " armour, in the country; to see if they
 " could take some Negroes, but the natives
 " flying from them, they returned to their
 " ships, and proceeded farther down the
 " coast; here they staid certain days, send-
 " ing their men ashore, in order, as the au-
 " thor says, to burn and spoil their towns
 " and take the inhabitants. The land they
 " observed

" observed to be well cultivated, there be-
 " ing plenty of grain and fruit of several
 " sorts, and the towns prettily laid out. On
 " the 25th, being informed by the Portu-
 " guese, of a town of Negroes called Bym-
 " ba, where there was not only a quantity
 " of gold, but 140 inhabitants, they resolv-
 " ed to attack it, having the Portuguese for
 " their guide; but by mismanagement
 " they lost but ten Negroes, having seven
 " of their own men killed and 27 wounded.
 " They then went farther down the coast,
 " when having procured a number of Ne-
 " groes, they proceeded to the West Indies,
 " where they sold them to the Spaniards."
 " And in the same naval chronicle, at page 76,
 " it is said, " That in the year 1567, Francis
 " Drake, before performing his voyage
 " round the world, went with sir John
 " Hawkins, in his expedition to the coast
 " of Guinea, where taking in a cargo of
 " slaves, they determined to steer for the
 " Caribbee Islands." How queen Elizabeth
 " suffered so grievous an infringement of the
 " rights of mankind to be perpetrated by her
 " subjects; and how she was persuaded about
 " the 30th year of her reign, to grant patents
 " for carrying on a trade from the north part
 " of the river Senegal, to an hundred leagues
 " beyond Siera Leona, which gave rise to the
 " present African company, is hard to account

for, any otherwise than to have arisen from the misrepresentation made to her of the situation of the Negroes, and of the advantages, it was pretended, they would reap from being made acquainted with the christian religion. This was the case of Lewis the 13th, king of France, who Labat, in his account of the isles of America, tells us, " Was extremely uneasy at a law by which the Negroes of his colonies were to be made slaves; but it being strongly urged to him, as the readiest means for their conversion to christianity, he acquiesced therewith." Nevertheless, some of the christian powers did not so easily give way in this matter, for we find, " † That cardinal Cibo, one of the Pope's principal ministers of state, wrote a letter on behalf of the college of cardinals or great council at Rome, to the missionaries in Congo, complaining that the pernicious and abominable abuse of selling slaves was yet continued; requiring them to remedy the same if possible, but this the missionaries saw little hopes of accomplishing, by reason that the trade of the country lay wholly in slaves and ivory."

From the foregoing accounts, as well as other authentick publications of this kind, it appears that, it was the lust of unwarrantable

gain, which first stimulated the Portuguese, and afterwards other Europeans, to engage in this horrid traffick. By the most authentic relations of those early times the natives were an inoffensive people, who when civilly used, traded amicably with the Europeans. It is recorded of those of Benin, the largest kingdom in Guinea, † *That they were a gentle loving people, and Reynold says, " † They found more sincere proofs of love and " good will from the natives, than they could " find from the Spaniards and Portuguese, even " tho' they had relieved them from the greatest " misery."* And from the same relations there is no reason to think otherwise but that they generally lived in peace among themselves; for I don't find, in the numerous publications I have perused on this subject, relating to these early times, of there being wars on that coast, nor of any sale of captives taken in battle, who would have been otherwise sacrificed by the victors*: Not

G 2

withstanding

† Collection, vol. 1. page 202.

† Idem: 245.

* Note, this plea falls of itself, for if the Negroes apprehended they should be cruelly put to death, if they were not sent away, why do they manifest such reluctance and dread, as they generally do at being brought from their native country? William Smith at page 28, says, "*The Gambians abhor slavery, and will accept any thing, tho' never so desperate, to avoid it.*" and

Thomas

withstanding some modern authors, in their publications, relating to the West Indies, desirous of throwing a veil over the iniquity of the slave trade, have been hardy enough, upon meer supposition or report, to assert the contrary.

It was long after the Portuguese had made a practice of violently forcing the natives of Africa into slavery, that we read of the different Negroe nations making war upon each other, and selling their captives. And probably this was not the case, till those bordering on the coast, who had been used to supply the vessels with necessaries, had become corrupted, by their intercourse with the Europeans, and were excited by drunkenness and avarice to join them in carrying on those wicked schemes; by which those unnatural wars were perpetrated; the inhabitants kept in continual alarms; the country laid waste; and as William Moor expresses it, *Infinite numbers sold into slavery*; but that the Europeans are the principal cause of these devastations, is particularly evidenced by one, whose connection with the trade

would

Thomas Philips in his account of a voyage he performed to the coast of Guinea, writes, "*They, the Negroes*"
 "are so loath to leave their own country, that they have often
 "leaped out of the canoe, boat or ship into the sea, and kept
 "under water till they were drowned to avoid being taken up."

would rather induce him to represent it in the fairest colours, to wit, William Smith, the person sent in the year 1726, by the African company to survey their settlements; who, from the information he received of one of the factors, who had resided ten years in that country, says, “ † That the dis-
 “ cerning natives account it their greatest un-
 “ happiness that they were ever visited by the
 “ Europeans.” — “ That we christians intro-
 “ duced the traffick of slaves, and that before
 “ our coming they lived in peace.”

In the accounts relating to the African trade, we find this melancholy truth farther asserted, by some of the principal directors in the different factories, particularly A. Bruce says, “ † That the Europeans were
 “ far from desiring to act as peace-makers a-
 “ mongst the Negroes, which would be acting
 “ contrary to their interest, since the greater the
 “ wars the more slaves were procured.” And William Bosman also remarks, “ † That one
 “ of the former commanders gave large sums
 “ of money to the Negroes of one nation to induce
 “ them to attack some of the neighbouring na-
 “ tions, which occasioned a battle which was
 “ more bloody than the wars of the Negroes usu-
 “ ally

† William Smith, page 266.

Collection 2 vol. p. 98.

‡ Bosman p. 31.

ally are." This is confirmed by J. Barbot, who says, "That the country of D'Elmina, which was formerly very powerful and populous, was in his time so much drained of its inhabitants, by the intestine wars, fomented amongst the Negroes by the Dutch, that there did not remain enough inhabitants to till the country."

CHAP.

C H A P. VI.

The conduct of the Europeans and Africans compared. Slavery more tolerable amongst the ancients than in our colonies. As christianity prevailed amongst the barbarous nations, the inconsistency of Slavery became more apparent. The charters of manumission, granted in the early times of christianity, founded on an apprehension of duty to God. The ancient Britons and other European nations, in their original state, no less barbarous than the Negroes. Slaves in Guinea used with much greater lenity than the Negroes are in the colonies.——Note. How the slaves are treated in Algiers; as also in Turkey.

SUCH is the woeful corruption of human nature, that every practice which flatters our pride and covetousness, will find its advocates; this is manifestly the case in the matter before us: the savageness of the Negroes, in some of their customs, and particularly their deviating so far from the feelings of humanity, as to join in capturing

and selling each other, gives their interested oppressors a pretence for representing them as unworthy of liberty, and the natural rights of mankind; but those sophisters turn the argument full upon themselves, when they instigate the poor creatures to such shocking impiety, by every means that satanick subtilty can suggest; thereby shewing in their own conduct a more glaring proof of the same depravity, and, there was any reason in the argument, a greater unsuitness for the same precious enjoyment; for though some of the ignorant Africans may be thus corrupted by their intercourse with the baser of the European natives, and the use of strong liquors, this is no excuse for high professing christians, (bred in a civilized country, with so many advantages unknown to the Africans; and pretending to a superior degree of gospel light.) Nor can it justify them in raising up fortunes to themselves, from the misery of others, and calmly projecting voyages for the seizure of men, naturally as free as themselves; and who, they know, are no otherwise to be procured, than by such barbarous means, as none but those hardened wretches who are lost to every sense of christian compassion, can make use of. Let us diligently compare and impartially weigh the situation of those ignorant Negroes, and these enlightened christians.

christians; then lift up the scale and say which of the two are the greater savages.

Slavery has been of a long time in practice in many parts of Asia; it was also in usage among the Romans when that empire flourished; but, except in some particular instances, it was rather a reasonable servitude, no ways comparable to the unreasonable and unnatural service extorted from the Negroes in our colonies. A late learned author * speaking of those times which succeeded the dissolution of that empire acquaints us, that as christianity prevailed, it very much removed those wrong prejudices and practices, which had taken root in darker times: after the irruption of the northern nations, and the introduction of the feudal or military government; whereby the most extensive power was lodged in a few members of society, to the depression of the rest; the common people were little better than slaves, and many were indeed such: but as christianity gained ground, the gentle spirit of that religion, together with the doctrines it teaches, concerning the original equality of mankind; as well as the impartial eye with which the almighty regards men of every condition, and admits them to a participation of his benefits; so far manifested

setted the inconsistency of slavery with christianity, that to set their fellow christians at liberty* was deemed an act of piety, highly meritorious and acceptable to God. *

Accordingly

* In the years 1315 and 1318 Louis X. and his brother Philip, kings of France, issued ordinances, declaring, " That as all men were by nature free-born, and as their kingdom was called the kingdom of Franks, they determined that it should be so in reality, as well as in name ; therefore they appointed that enfranchisements should be granted throughout the whole kingdom, upon just and reasonable conditions." " These edicts were carried into immediate execution within the royal domain."

In England as the spirit of liberty gained ground, the very name and idea of personal servitude, without any formal interposition of the legislature to prohibit it was totally banished."

" The effects of such a remarkable change in the condition of so great a part of the people, could not fail of being considerable and extensive. The husbandman, master of his own industry, and secure of reaping for himself the fruits of his labour, became farmer of the same field where he had formerly been compelled to toil for the benefit of another. The odious name of master and of slave, the most mortifying and depressing of all distinctions to human nature, were abolished. New prospects opened, and new incitements to ingenuity and enterprise presented themselves, to those who were participated. The expectation of bettering their fortune, as well as that of raising themselves to a more honorable condition, concurred in calling forth their activity and genius ; and a numerous class of men,

Accordingly a great part of the charters granted for the manumission or freedom of slaves about that time, are granted *pro amore Dei, for the love of God, pro mercede animæ, to obtain mercy to the soul.* Manumission was frequently granted on death bed, or by latter wills. As the minds of men are at that time awakened to sentiments of humanity and piety, these deeds proceeded from religious motives. The same author remarks, That there are several forms of those manumissions, in extent, all of them founded on religious considerations; and in order to procure the favour of God. Since that time the practice of keeping men in slavery gradually ceased amongst christians, till it was renewed in the case before us. And as the prevalence of the spirit of christianity caused men to emerge from the darkness they then lay under, in this respect; so it is much to be feared, that so great a deviation therefrom, by the encouragement given to the slavery of the Negroes in our colonies, if continued, will by degrees reduce those countries which support and encourage it; but more immediately

“ who formerly had no political existence, and were employed merely as instruments of labour, became useful citizens, and contributed towards augmenting the force or riches of the society which adopted them as members.” William Robertson’s History of Charles the 5th. 1 vol. p. 35.

diately those parts of America which are in the practice of it, to the ignorance and barbarity of the darkest ages.

If instead of making slaves of the Negroes, the nations who assume the name and character of christians, would use their endeavours to make the nations of Africa acquainted with the nature of the christian religion, to give them a better sense of the true use of the blessings of life, the more beneficial arts and customs would, by degrees, be introduced amongst them; this care probably would produce the same effect upon them, which it has had on the inhabitants of Europe, (formerly as savage and barbarous as the natives of Africa.) Those cruel wars amongst the blacks would be likely to cease, and a fair and honorable commerce, in time, take place throughout that vast country. It was by these means that the inhabitants of Europe, though formerly a barbarous people, became civilized. Indeed the account Julius Cæsar gives of the ancient Britains in their state of ignorance is not such as should make us proud of ourselves, or lead us to despise the unpolished nations of the earth, for he informs us, " That they lived in many respects like our Indians, being clad with skins, painting their bodies, &c." He also adds, " That they brother with brother, " and

“ and parents with children had wives in common.” A greater barbarity than any heard of amongst the Negroes. Nor doth Tacitus give a more honourable account of the Germans, from whom the Saxons, our immediate ancestors, sprung. The Danes, who succeeded them, (who may also be numbered among our progenitors) were full as bad, if not worse.

It is usual for people to advance as a palliation in favour of keeping the Negroes in bondage, that there are slaves in Guinea, and that those amongst us might be so in their own country; but let such consider the inconsistency of our giving any countenance to slavery because the Africans, whom we esteem a barbarous and savage people, allow of it, and perhaps themore from our example. Had the professors of christianity acted indeed as such, they might have been instrumental to convince the Negroes of their error in this respect; but even this, when inquired into, will be to us an occasion of blushing, if we are not hardened to every sense of shame, rather than a palliation of our iniquitous conduct, as it will appear that the slavery endured in Guinea, and other parts of Africa, and in Asia,* is by

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no

* In the history of the piratical states of Barbary, printed in 1758, said to be wrote by a person who resided

no means so grievous as that in our colonies. William Moor speaking of the natives living

sided at Algiers, in a public character, at page 265 the author says, " The world exclaims against the Algerines for their cruel treatment of their slaves, and for their employing even tortures to convert them to mahometanism : but this is a vulgar error, artfully propagated for selfish views. So far are their slaves from being ill used, that they must have committed some very great fault to suffer any punishment. Neither are they forced to work beyond their strength, but rather spared lest they should fall sick. Some are so pleased with their situation that they will not purchase their ransom, though they are able." It's the same generally through the mahometan countries, except in some particular instances, as that of Muley Ismael late emperor of Morocco, who being naturally barbarous, frequently used both his subjects and slaves with cruelty. Yet even under him the usage the slaves met with was, in general, much more tolerable than that of the Negro slaves, in the West Indies. Captain Braithwaite, an author of credit, who accompanied consul general Rufel, in a congratulatory embassy to Muley Ismael's successor, upon his accession to the throne says " The situation of the christian slaves in Morocco was not near so bad as represented.—That it was true they were kept at labour by the late emperor, but not harder than our daily labourers go through.—Masters of ships were never obliged to work, nor such at had but a small matter of money to give the Alcaide.—When sick they had a religious house appointed for them to go to, where they were well attended : and whatever money, in charity was sent

living on the river Gambia, † says, " That
 " some of the Negroes have many house
 " slaves, which is their greatest glory ;
 " that those slaves live so well and easy,
 " that it is sometimes a hard matter to
 " know the slaves from their masters or
 " mistresses. And that though in some
 " parts of Africa, they sell their slaves born
 " in the family, yet on the river Gambia
 " they think it a very wicked thing." The author adds, " He never heard of but
 " one, that ever sold a family slave, except
 " for such crimes as they would have been
 " sold for, if they had been free." And in
 Astley's collection speaking of the customs of
 the Negroes in that large extent of country
 further

" sent them by their friends in Europe, was their
 " own." Braithwaite's revolutions of Morocco.

Lady Montague, wife of the English ambassador, at
 Constantinople, in her letters vol. 3. page 20 writes,

" I know you expect I should say something particular
 " of the slaves; and you will be surpris'd to hear me
 " say, that I don't speak of it with the same hor-

" ror other Christians have done before me; but I
 " cannot forbear applauding the humanity of the

" Turks to these creatures, they are not ill used, and
 " their slavery, in my opinion, is no worse than servi-

" tude all over the world. It's true they have no
 " wages, but they give them yearly cloaths to a high-

" er value than our salaries to our ordinary ser-

" vants."

† W. Moor, p. 30.

further down the Coast particularly denominated the Coast of Guinea, It is said, † “ They have not many slaves on the Coast, none but the king or nobles are permitted to buy or sell any, so that they are allowed only what are necessary for their families, or tilling the ground,” the same author adds, “ That they generally use their slaves well, and seldom correct them.”

CHAP. VII.

Montesquieu's sentiments on slavery. Moderation enjoined by the Mosaisie law in the punishment of offenders. Morgan Godwyn's account of the contempt and grievous rigour exercised upon the Negroes in his time. Account from Jamaica relating to the inhuman treatment of them there. Bad effects attendant on slave keeping; as well to the masters as the slaves. Extracts from several laws relating to Negroes. Richard Baxter's sentiments on slave keeping.

THAT celebrated civilian Montesquieu, in his treatise on the spirit of laws, on the article of slavery says, “ It is neither
“ *unjust*”

" useful to the master nor slave; to the slave,
 " because he can do nothing through principle
 " (or virtue,) to the master because he con-
 " tracts with his slave all sorts of bad habits,
 " insensibly accustoms himself to want all
 " moral virtues, becomes, haughty, hasty, hard
 " hearted, passionate, voluptuous and cruel.

The lamentable truth of this assertion was
 quickly verified in the English plantations.
 When the practice of slave keeping was in-
 troduced, it soon produced its natural
 effects; it reconciled men of otherwise good
 dispositions to the most hard and cruel
 measures. It quickly proved what under
 the law of Moses was apprehended would
 be the consequence of unmerciful chastise-
 ments. Deut. xxv. 2. " *And it shall be if*
 " *the wicked man be worthy to be beaten, that*
 " *the judge shall cause him to lie down, and to*
 " *be beaten before his face, according to his*
 " *fault, by a certain number; forty stripes he*
 " *may give him and not exceed.*" And the
 reason rendered is out of respect to human
 nature, viz. " *Left if he should exceed and*
 " *beat him above these with many stripes, then*
 " *thy brother should seem vile unto thee.*" As
 this effect soon followed the cause, the cruel-
 est measures were adopted, in order to make
 the most of the poor wretches labour; and in
 the minds of the masters such an idea was
 excited of inferiority in the nature of these

their unhappy fellow creatures, that they soon esteemed and treated them as beasts of burden: pretending to doubt, and some of them, even presuming to deny, the efficacy of the death of Christ extended to them. Which is particularly noted in a book intitled *the Negroes and Indian's advocate*, dedicated to the then Archbishop of Canterbury: wrote so long since as in the year 1680, by Morgan Godwyn, it might be a clergyman of the church of England.

* *The same spirit of sympathy and zeal which*

* There is a principle which is ~~put~~ placed in the human mind, which in different places and ~~times~~ has different names; it is however pure and proceeds from God.—It is deep and inward, distinct from no forms of religion, nor excluded from any, where the heart finds its perfect sincerity. In religion however, this takes root and grows, of what nation persons then become brethren in the best sense of the expression. Lifting ourselves to take ways which appear most easy to us, when inconsistent with that purity which is without blemishings, we thereby set up a gy. ~~system~~ of ~~ourselves~~, and deny obedience to him whose service is true liberty. He that has a servant, made so wrongfully, and knows it to be so, what he treats him as less than a free man, when he reaps the benefit of his labour, without paying him such wages as are naturally due to free men for the like service: these things though done in secret, without any show of decency, do yet deprive the slave, in like manner and with as great certainty, as prevailing evil customs, of his hope to be truly master, and thus enable him to say the words of their children, whilst yeting, have his consent for that which is good to work for them.

stirred up the good Bishop of Chappa to plead with so much energy the kindred cause of

The customs of their parents, their neighbours and the people with whom they converse, working upon their minds; and they from thence conceiving wrong ideas of things, and modes of conduct, the enterances into their hearts become in a great measure shut up against the gentle movings of uncreated purity.

From one age to another the gloom grows thicker and darker, till error gets established by general opinion; that whoever attends to perfect goodness and remains unaltered the melting influence of it, finds a path unknown to many, and sees the necessity to lean up on the arm of divine strength, and dwell alone, or with a few, in the right, committing their cause to him who is a refuge to his people. Negroes are our fellow creatures, and their present condition among us requires our serious consideration. We know not the time when those scales, in which mountains are weighed, may turn. The parent of mankind is gracious; his care is over his smallest creatures; and a multitude of men escape not his notice; and though many of them are trodden down and despised, yet he remembers them. He seeth their affliction, and looketh upon the spreading increasing exaltation of the oppressor. He turns the channel of power, humbles the most haughty people, and gives deliverance to the oppressed, at such moments as are consistent with his infinite justice and goodness. And wherever gain is preferred to equity, and wrong things publicly encouraged, to that degree that wickedness takes root, and spreads wide amongst the inhabitants of a country; there is a still cause for sorrow to all such, whose love to mankind stands on a true principle, and wisely consider the end and issue of things." Consideration on keeping Negroes, by John Woolman, part 2 p. 50.

of the Indians of America, an hundred and fifty years before, was equally operating about a century past on the minds of some of the well disposed of that day, amongst others this worthy clergyman, having been an eye witness of the oppression and cruelty exercised upon the Negro and Indian slaves, endeavoured to raise the attention of those in whose power it might be to procure them relief; amongst other matters in his address to the Archbishop, he remarks in substance, " That the people of the of island Barbadoes
 " were not content with exercising the
 " greatest hardness and barbarity upon the
 " Negroes, in making the most of their
 " labour, without any regard to the calls of
 " humanity; but that they had suffered such
 " a slight and undervalument to prevail in
 " their minds, towards these their oppressed
 " fellow creatures, as to discourage any step
 " being taken whereby they might be made
 " acquainted with the christian religion.
 " That their conduct towards their slaves
 " was such as gave him reason to believe,
 " that either they had suffered a spirit of
 " infidelity, a spirit quite contrary to the
 " nature of the gospel, to prevail in them,
 " or that it must be their established opinion,
 " that the Negroes had no more souls than
 " beasts; that hence they concluded them
 " to be neither susceptible of religious im-
 " pressions,

“pressions, nor fit objects for the redeeming
 “grace of God to operate upon. That
 “under this persuasion and from a disposi-
 “tion of cruelty, they treated them
 “with far less humanity than they did
 “their cattle: for says he, they do not
 “starve their horses, which they expect
 “should both carry and credit them on the
 “market; nor pinch the cow, by whose milk
 “they are sustained, which yet to their
 “eternal shame, is too frequently the lot and
 “condition of those poor people, from whose
 “labours their wealth and livelihood doth
 “arise; not only in their diet, but in
 “their clothing and overworking some of
 “them even to death; which is particularly
 “the case of the most innocent and labo-
 “rious; but also in tormenting and whip-
 “ping them almost and sometimes quite to
 “death, upon even small miscarriages. He
 “apprehends it was from this prejudice
 “against the Negroes that arose those super-
 “cilious checks and frowns he frequently
 “met with, when using innocent argu-
 “ments and persuasions in the way of his
 “duty as a minister of the gospel, to labour
 “for the conviction and conversion of
 “the Negroes; being repeatedly told, with
 “spiteful scoffings, (even by some esteem-
 “ed religious,) that the Negroes were no
 “more susceptible of receiving benefit, by
 “becoming

becoming members of the church, than
 their dogs and bitches; the usual answer
 he received when exhorting their masters
 to do their duty in that respect, being,
What these black dogs be made christians :
what they be made like us, with abundance
more of the same? Nevertheless, he re-
 marks that the Negroes were capable,
 not only of being taught to read and
 write, &c. but divers of them eminent
 in the management of business. He de-
 clares them to have an equal right with
 us to the merits of Christ; of which, if
 through neglect or avarice they are de-
 prived, that judgment which was de-
 nounced against wicked Ahab, must
 befall us: *Our life shall go for theirs.* The
 loss of their souls will be required at our
 hands, to whom God hath given so blessed
 an opportunity of being instrumental to
 their salvation.

He complains, "That they were suffer-
 ed to live with their women in no
 better way than direct fornication; no
 care being taken to oblige them to conti-
 nue together when married; but that
 they were suffered at their will, to leave
 their wives and take to other women. I
 shall conclude this sympathizing clergy-
 man's observations with an instance he
 gives, to shew that not only discour-
 agements

“ ragerments and scoffs, at that time
 “ prevailed in Barbadoes, to establish an
 “ opinion that the Negroes were not capa-
 “ ble of religious impressions; but that even
 “ violence and great abuses were used to
 “ prevent any thing of that kind taking
 “ place. It was in the case of a poor Negro,
 “ who having at his own request, prevail-
 “ ed on a clergyman to administer baptism
 “ to him, on his return home, the brutish
 “ overseer took him to task, giving him to
 “ understand that, that was no sundays
 “ work for those of his complexion, that he
 “ had other business for him, the neglect
 “ whereof should cost him an afternoon’s
 “ baptism in blood, as he in the morning
 “ had received a baptism with water, (these
 “ says the parson were his own words,)
 “ which he accordingly made good, of
 “ which the Negroe complained to him,
 “ and he to the governor: nevertheless,
 “ the poor miserable creature was ever af-
 “ ter so unmercifully treated by that inhu-
 “ man wretch, the overseer, that to avoid
 “ his cruelty, betaking himself to the woods,
 “ he there perished.” This instance is ap-
 “ plicable to none but the cruel ~~perpetrator~~
 “ and yet it is an instance of what, in a greater
 “ or less degree, may frequently happen when
 “ those poor wretches are left to the will of
 “ such brutish inconsiderate creatures as those
 “ overseers

overseers often are. This is confirmed in a *History of Jamaica* wrote in thirteen letters, about the year 1740, by a person then residing in that island who writes, as follows," "I shall not now enter upon the question whether the slavery of the Negroes be agreeable to the laws of nature or not, though it seems extremely hard they should be reduced to serve and toil for the benefit of others, without the least advantage to themselves. Happy Britannia where slavery is never known; where liberty and freedom cheer every misfortune. here (*says the author*) we can boast of no such blessing; we have at least ten slaves to one freeman. I incline to touch the hardships which these poor creatures suffer, in the tenderest manner, from a particular regard which I have to many of their masters; but I cannot conceal their sad circumstances intirely: the most trivial error is punished with terrible whipping. I have seen some of them treated in that cruel manner, for no other reason but to satisfy the brutish pleasure of an overseer, who has their punishment mostly at his discretion. I have seen their bodies all in a gore of blood, the skin torn off their backs with the cruel whip; beaten pepper and salt rubbed in the wounds; and a large stick of sealing wax

dropped

“ dropped leisurely upon them. It is no
 “ wonder, if the horrid pain of such inhu-
 “ man tortures incline them to rebel. Most
 “ of these slaves are brought from the coast
 “ of Guinea: When they first arrive, it’s
 “ observed they are simple and very inno-
 “ cent creatures; but soon turn to be
 “ roguish enough: And when they come to
 “ be whipt, urge the example of the whites
 “ for an excuse of their faults.

These accounts of the deep depravity of
 mind attendant on the practice of slavery,
 verify the truth of Montesquieu’s remarks of
 its pernicious effects. And altho’ the same
 degree of opposition to instructing the Ne-
 groes may not now appear in the islands as
 formerly; especially since the society ap-
 pointed for propagating the Gospel have
 possessed a number of Negroes in one of them;
 nevertheless the situation of these oppressed
 people is yet dreadful, as well to themselves,
 as in its consequences to their hard task-mas-
 ters, and their offspring, as must be evident
 to every impartial person who is acquainted
 with the treatment they generally receive,
 or with the laws which from time to time
 have been made in the colonies, with respect
 to the Negroes; some of them being absolute-
 ly inconsistent with reason, and shocking
 to humanity. By the 329th act of the as-
 sembly of Barbadoes, page 125, it is enact-

ed. " That if any Negroe or other slave un-
 " der punishment, by his master or his or-
 " der, for running away, or any other
 " crime or misdemeanors, towards his said
 " master, unfortunately shall suffer in life
 " or member, (which seldom happens,) no
 " person whatsoever shall be liable to any
 " fine therefore. But if any man shall, of
 " wantonness, or only of bloody mindedness,
 " cruel intention, willfully kill a Negro or other
 " slave of his own, he shall pay into the publick
 " treasury, fifteen pounds sterling." Now that
 the life of a man should be so lightly valued,
 as that fifteen pounds should be judged a
 sufficient indemnification of the murder of
 a man, even when it is avowedly done *will-*
fully, wantonly, cruelly or of bloody mindedness,
 is a tyranny hardly to be parrellel'd; never-
 theless human laws cannot make void the
 righteous law of God, or prevent the inqui-
 sition of that awful judgment day, when,
 " *at the hand of every man's brother the life of*
 " *man shall be required.*" By the law of
 South-Carolina, the person that killeth a
 Negro is only subject to a fine or twelve
 months imprisonment: It is the same in
 most, if not all the West-Indies. And by an
 act of the assembly of Virginia, (4 Ann. Ch.
 49. sect. 27. p. 227.) After proclamation is
 issued against slaves. " That run away
 " and lie out, it is lawful for any person what-
 " soever

“ never to kill and destroy such slaves, by such
 “ ways and means, as he, she or they shall
 “ think fit, without accusation or impeachment
 “ of any crime for the same.”——And lest private
 interest should incline the planter to
 more, it is provided, “ That every slave so
 “ in the pursuance of this act, shall be paid
 “ for the publick.”

It is doubtless, a like sense of sympathy
 expressed by Morgan Godwyn,
 mentioned, for the oppressed Negroes,
 and zeal for the cause of religion, so ma-
 nifestly trampled upon in the case of the
 Negroes, which induced Richard Baxter, an
 eminent preacher amongst the dissenters in
 the last century, in his *christian directory*, to
 express himself as follows, viz. “ Do you
 “ mark how God hath followed you with
 “ plagues, and may not conscience tell you,
 “ that it is for your inhumanity to the souls
 “ and bodies of men.”——“ To go as pi-
 “ rates and catch up poor Negroes, or people
 “ of another land, that never forfeited life
 “ or liberty, and to make them slaves, and
 “ sell them, is one of the worst kinds of
 “ thievery in the world; and such persons,
 “ are to be taken for the common enemies
 “ of mankind, and they that buy them and
 “ use them as beasts for their meer commo-
 “ dity, and betray, or destroy, or neglect their
 “ souls

“ souls, are fitter to be called devils incarnate
“ than christians : It is an heinous sin to buy
“ them, unless it be in charity to deliver
“ them. Undoubtedly they are presently
“ bound to deliver them, because by right
“ the man is his own, therefore no man else
“ can have a just title to him.”

CHAP.

C H A P. VIII.

Griffith Hughes's account of the number of Negroes in Barbadoes. Cannot keep up their usual number with a yearly recruit. Excessive hard- wears the Negroes down in a surprising manner. A servitude without a condition, inconsistent with reason and natural justice. The general usage the Negroes meet with in the West Indies. Inhuman calculations of the strength and lives of the Negroes. Dreadful consequences which may be expected from the cruelty exercised upon this oppressed part of mankind.

WE are told by Griffith Hughes, rector of St. Lucy in Barbadoes, in his natural history of that island, printed in the year 1750, " That there was between
 " sixty five and seventy thousand Negroes,
 " at that time, in the island, tho' formerly
 " they had a greater number: That in or-
 " der to keep up a necessary number, they
 " were obliged to have a yearly supply from
 " Africa: That the hard labour, and often
 want

“ want of necessaries, which these unhappy
 “ creatures are obliged to undergo, destroy a
 “ greater number than are bred there.” He
 adds, “ That the capacities of their minds
 “ in common affairs of life are but little in-
 “ ferior, if at all, to those of the Europeans.
 “ If they fail in some arts, he says, it may
 “ be owing more to their want of education
 “ and the depression of their spirits by sla-
 “ very, than to any want of natural abili-
 “ ties.” This destruction of the human
 species, thro’ unnatural hardships, and want
 of necessary supplies, in the case of the Ne-
 groes is farther confirmed in *an account of*
the European settlements in America, printed
 London, 1757, where it is said, par. 6, chap.
 11th. “ The Negroes in our colonies en-
 “ dure slavery more compleat, and attend-
 “ ed with far worse circumstances, than
 “ what any people in their condition suffer
 “ in any other part of the world
 “ or have suffered in any other period of
 “ time: Proofs of this are not wanting.
 “ The prodigious waste which we experience
 “ in this unhappy part of our species, is a
 “ full and melancholy evidence of this
 “ truth. The island of Barbadoes (the Ne-
 “ groes upon which do not amount to eigh-
 “ ty thousand) notwithstanding all the
 “ means which they use to encrease them,
 “ by propagation, and that the climate is
 “ in

“ in every respect (except that of being
 “ more wholesome) exactly resembling the
 “ climate from whence they come; not-
 “ withstanding all this, Barbadoes lies under
 “ a necessity of an annual recruit of five
 “ thousand slaves, to keep up the stock at
 “ the number I have mentioned. This pro-
 “ digious failure, which is at least in the
 “ same proportion in all our islands, shews
 “ demonstratively that some uncommon and
 “ unsupportable hardship lies upon the Ne-
 “ groes, which wears them down in such a
 “ surprising manner.”

In an account of part of North America,
 published by Thomas Jeffery 1761, the au-
 thor speaking of the usage the Negroes re-
 ceive in the West India islands, says, “ It is
 “ impossible for a human heart to reflect up-
 “ on the servitude of these dregs of man-
 “ kind, without in some measure feeling for
 “ their misery, which ends but with their
 “ lives.—Nothing can be more wretched
 “ than the condition of this people. One
 “ would imagine, they were framed to be
 “ the disgrace of the human species, banish-
 “ ed from their country, and deprived of
 “ that blessing liberty, on which all other
 “ nations set the greatest value; they are in
 “ a measure reduced to the condition of
 “ beasts of burden. In general a few roots,
 “ potatoes especially, are their food, and

two

10 even rage, which neither screens them from
 11 the heat of the day, nor the extraordinary
 12 coolness of the night; all their covering;
 13 their sleep very short; their labour almost
 14 continual: they receive no wages; but
 15 have twenty lashes for the smallest fault.*

A thoughtful person, who had an opportunity
 of observing the miserable condition of
 the Negroes, in one of our West India
 islands, writes thus, "I met with daily ex-
 16 ercise to see the treatment which those
 17 miserable wretches met with, from their
 18 masters; with but few exceptions. They
 19 whip them most unmercifully on small
 20 occasions: you will see their bodies all
 21 whaled and scarred; in short, they seem
 22 to set no other value on their lives, than
 23 as they cost them so much money; and are
 24 restrained from killing them, when angry,
 25 by no worthier consideration, than that
 26 they lose so much. They act as though they
 27 did not look upon them as a race of hu-
 28 man creatures, who have reason, and re-
 29 sistance of misfortune; but as brutes,
 30 like oxen, who are stubborn, hardy and
 31 have them: they wont allow them to
 32 have any claim to human privileges, or
 33 so far indeed, to be regarded as the work
 34 of God. Though it was consistent with
 35 the justice of our maker, to pronounce

the sentence on our common parent,
 and through him on all succeeding genera-
 tions, *That he and they should eat their*
bread by the sweat of their brows: yet does
 it not stand recorded by the same eternal
 truth, *That the labourer is worthy of his*
hire? It cannot be allowed, in natural
 justice, that there should be a serv-
 tude without condition, a cruel, endless,
 servitude. It cannot be reconcileable to
 natural justice, that whole nations, nay
 whole continents of men, should be de-
 voted to do the drudgery of life for others,
 be dragged away from their attachments
 of relations and societies, and be made to
 serve the appetite and pleasure of a race
 of men, whose superiority has been ob-
 tained by illegal force.

Sir Hans Sloan in the introduction to his
 natural history of Jamaica in the account he
 gives of the treatment the Negroes met with
 there, speaking of the punishments inflicted
 on them, says, page 56 "For rebellion the
 punishment is burning them by nailing
 them down on the ground, with crook-
 ed ticks on every limb, and ~~then apply-~~
 ing the fire by degrees from the feet and
 hands, burning them gradually ~~up to the~~
 head, whereby *their pains are* ~~innumera-~~
 ble. For crimes of a less nature, gelding
 or chopping off half the foot with an axe.

“ ——— For negligence, they are usually
 “ whipped by the overseers with lance-wood
 “ switches. ——— After they are whipped
 “ till they are raw, some put on their skins
 “ pepper and salt to make them smart; at
 “ other times their masters will drop melted
 “ wax on their skins, and use several very
 “ *exquisite torments.*” In that island the
 owners of the Negroe slaves, let a piece to
 each a parcel of ground, and allow them half
 a day at the latter end of the week, which
 with the day appointed, by the divine in-
 junction, to be a day of rest and service to
 God, and which ought to be kept, is
 is the only time allowed them to cultivate
 their ground. This with a few herrings,
 or other salt fish, is what is given for their
 support. Their allowance for cloathing in
 the island is seldom more than six yards of
 oznabrigs each year. And in the more
 northern colonies, where the piercing west-
 erly winds are long and sensibly felt, these
 poor Africans suffer much for want of in-
 sufficient cloathing, indeed some have none till
 they are able to pay for it by their labour.
 The time that the Negroes work in the
 West Indies, is from day break till noon;
 then again from two o’clock till dark, (dur-
 ing which time they are attended by over-
 seers who severely scourge those who appear
 to them dilatory,) and before they are suf-
 fered

ferred to go to their quarters, they have still something to do, as collecting herbage for the horses, gathering fuel for the boilers, &c. so that it is often past twelve before they can get home; when they have scarce time to grind and boil their Indian corn: whereby if their food was not prepared the evening before, it sometimes happens, that they are called again to labour before they can satisfy their hunger. And here no delay or excuse will avail, for if they are not in the field immediately upon the usual notice, they must expect to feel the overseers lash. In summer, (which lasts many months,) they are obliged (by turns,) to work most of the night, in the boiling house. Thus their owners from a desire of making the greatest gain by the labour of their slaves, lay heavy burdens on them, and yet feed and cloath them very sparingly, and some scarce feed or cloath them at all; so that the poor creatures are obliged to shift for their living in the best manner they can; which occasions their being often killed in the neighbouring lands, stealing potatoes or other food, to satisfy their hunger. And if they take any thing from the plantation they belong to, though under such pressing want, their owners will correct them severely, for taking a little of what they have so hardly laboured for, whilst many of themselves riot in the greatest luxury.

luxury and excess. It is a matter of astonishment how a people who, as a nation, are looked upon as generous and humane, and so much value themselves for their uncommon sense of the benefit of liberty, can live in the practice of such extreme oppression and inhumanity, without seeing the inconsistency of such conduct, and feeling great remorse. Nor is it less amazing to hear these men calmly making calculations about the strength and lives of their fellow men; in Jamaica if six in ten, of the new imported Negroes survive the seasoning, it is looked upon as a gaining purchase. And in most of the other plantations, if the negroes live eight or nine years, their labour is reckoned a sufficient compensation for their cost. If calculations of this sort were made upon the strength and labour of beasts of burden it would not appear so strange, but even then a merciful man would certainly use his beast with more mercy than is usually shewn to the poor Negroes. Will not the groans, the dying groans, of this deeply afflicted and oppressed people reach heaven, and when the cup of iniquity is full, must not the inevitable consequence, be the pouring forth of the judgments of God upon their oppressors? But alas! is it not too manifest that this oppression has already long been the object of the divine displeasure? For what heavier judgment,

judgment, what greater calamity can befall any people, than to become subject to that hardness of heart, that forgetfulness of God, and insensibility to every religious impression; as well as that general depravation of manners, which so much prevails in these colonies, in proportion as they have more or less enriched themselves at the expence of the blood and bondage of the Negroes.

It is a dreadful consideration, as a late author remarks, that out of the stock of eighty thousand Negroes in Barbadoes, there die every year five thousand more than are born in that island; which failure is probably in the same proportion in the other islands. *In effect this people is under a necessity of being entirely renewed every sixteen years.* And what must we think of the management of a people, who far from increasing greatly, as those who have no loss by war ought to do, must in so short a time as sixteen years, without foreign recruits, be entirely consumed to a man. Is it not a christian doctrine, *that the labourer is worthy of his hire?* and hath not the Lord by the mouth of his prophet pronounced “*woe unto that man who buildeth his house by unrighteousness, and his chambers by wrong, who uses his neighbours service without wages, and giveth him nothing for his work?*” And yet the poor Negroe slaves are constrained, like the beasts, by
K
beating

beating to work hard without hire or recompence, and receive nothing from the hand of their unmerciful masters, but such a wretched provision as will scarce support them under their fatigues. The intolerable hardships many of the slaves undergo is sufficiently proved by the shortness of their lives. ~~And~~ And who are these miserable creatures that receive such barbarous treatment from the planters? Can we restrain our just indignation when we consider that they are undoubtedly *his brethren! his neighbours! the children of the same father; and some of those for whom Christ died, as truly as for the planter himself.* Let the opulent planter or merchant prove that his Negroe slave is not his brother; or that he is not his neighbour, in the scripture sense of these relations; and if he is not able to do so, how will he justify the buying and selling of his brethren, as if they were of no more consideration than his cattle? The wearing them out with continual labour, before they have lived out half their days? The severe whipping and torturing them even to death if they resist his insupportable tyranny. Let the hardest slave-holder look forward to that tremendous day, when he must give an account to God of his stewardship, and let him seriously consider, whether at such a time, he thinks, he shall be able to satisfy himself,

himself, that any act of buying and selling, or the sale of war, or the birth of children, in his house, plantation, or territories, or any other circumstance whatever, can give him such an absolute property in the persons of men, as will justify his retaining them as slaves, and treating them as beasts. Let him diligently consider whether there will not always remain to the slave a *superior* property in the fruit of his own labour; and more especially to his own person, that being which was given him by God, and which none but the giver can justly claim.

CHAP.

C H A P. IX.

THE advantage which would have accrued to the natives of *Guinea*, if the Europeans had acted towards them agreeable to the dictates of humanity and christianity. *An inordinate desire of gain in the Europeans, the true occasion of the slave trade. Notice of the misrepresentations of the Negroes, by most authors, in order to palliate the iniquity of the slave trade. Those misrepresentations refuted, particularly with respect to the Hottentot Negroes.*

FROM the foregoing accounts of the natural disposition of the Negroes, and the fruitfulness of most parts of *Guinea*, which are confirmed by authors of candour, who have wrote from their own knowledge, it may well be concluded, that the Negroes acquaintance with the Europeans might have been a happiness to them, if these last had not only bore the name, but had also acted the part of Christians, and used their endeavours by example as well as precept, to make them acquainted with the

glad tidings of the gospel ; which breathes peace and good will to man, and with that change of heart, that redemption from sin, which christianity proposeth ; innocence and love might then have prevailed, nothing would have been wanting to compleat the happiness of the simple Africans : but the reverse has happened ; the Europeans forgetful of their duty, as men, and christians, have conducted in so iniquitous a manner, as must necessarily raise in the minds of the thoughtful and well disposed Negroes, the utmost scorn and detestation of the very name of christians. All other considerations have given way to an insatiable desire of gain, which has been the principal and moving cause of the most *iniquitous and dreadful scene* that was, perhaps, ever acted upon the face of the earth ; instead of making use of that superior knowledge, with which the Almighty, the common parent of mankind, had favoured them, to strengthen the principle of peace and good will in the breasts of the incautious Negroes ; the Europeans have, by their bad example, led them into excess of drunkenness, debauchery and avarice ; whereby every passion of corrupt nature being inflamed, they have been easily prevailed upon to make war, and captivate one another ; as well to furnish means for the excesses they had been habi-

tailed to, as to satisfy the greedy desire of gain in their profligate employers; who to this intent have furnished them with prodigious quantities of arms and ammunition. Thus they have been hurried into confusion, distress and all the extremities of temporal misery; every thing, even the power of their kings, has been made subservient to this wicked purpose, for instead of being protectors of their subjects, some of those rulers corrupted by the excessive love of spirituous liquors, and the tempting baits laid before them by the factors, have invaded the liberties of their unhappy subjects, and are become their oppressors.

Here it may be necessary to observe, that the accounts we have of the inhabitants of Senegal, are chiefly given by persons engaged in the trade, who, from self interested views, have described them in such colours as were least likely to excite compassion and respect, and endeavoured to reconcile to mankind a violation of the rights of mankind to the minds of the purchasers; yet they cannot but allow the Negroes to be possessed of some good qualities, though they contrive as much as possible to cast a shade over them. A particular instance of this appears in Aschley's collection 2 vol. p. 73, where the author speaking of the Mandingo's settled at Galem, which is situated 400 miles up the

Senegal.

Senegal, after saying that they carry on a commerce to all the neighbouring kingdoms, and amass riches, adds, "That excepting the vices peculiar to the blacks, they are a good sort of people, honest, hospitable, just to their word, laborious, industrious and very ready to learn arts and sciences." Here it is difficult to imagine what vices can be peculiarly attendant on a people so well disposed as the author describes these to be. With respect to the charge some authors have brought against them as being void of all natural affection, it is frequently contradicted by others: in the 2 vol. of the collec. p. 275, and 629, the Negroes of North Guinea, and the Gold Coast, are said, *to be fond of their Children, whom they love with tenderness.* And Bosman says p. 340, "Not a few in his country (*viz.* Holland) ~~famly~~ imagine, that parents here sell their children; men their wives, and one brother the other; but those who think so deceive themselves; for this never happens on any other account but that of necessity, or some great crime." The same is repeated by J. Barbot, page 326, and also confirmed by Sir Hans Sloan, in the introduction to his natural history of Jamaica; where speaking of the Negroes, he says, "They are usually thought to be haters of their own children,

“ children, and therefore ’tis believed that
 “ they sell and dispose of them to strangers,
 “ for money : but this is not true, for the
 “ Negroes of Guinea being divided into
 “ several captainships, as well as the Indians
 “ of America, have wars, and besides those
 “ slain in battle, many prisoners are taken,
 “ who are sold as slaves and brought thither;
 “ but the parents here although their child-
 “ ren are slaves for ever, yet have so great
 “ love for them, that no master dares sell,
 “ or give away one of their little ones,
 “ unless they care not whether their parents
 “ hang themselves or no.” J. Barbot
 speaking of the occasion of the natives
 of Guinea being represented as a treacherous
 people, ascribes it to the Hollanders (and
 doubtless other Europeans,) usurping autho-
 rity, and fomenting divisions between the
 Negroes. Aspage 110 he says, “ It is well
 “ known that many of the European nations
 “ trading amongst these people, have very
 “ unjustly and inhumanly, without any
 “ provocation, stolen away, from time to
 “ time, abundance of the people, not only
 “ on this coast, but almost every where in
 “ Guinea who have come on board their
 “ ships in a harmless and confiding manner,
 “ these they have in great numbers car-
 “ ried away, and sold in the plantations with
 “ other slaves, which they had purchased.”

And

And although some of the Negroes may be justly charged with intolence and supineness, yet many others are frequently mentioned by authors as *a careful, industrious and even laborious* people. But nothing shews more clearly how unsafe it is to form a judgment of distant people from the accounts given of them by travellers, who have taken but a transient view of things, than the case of the Hottentots, viz. those several nations of Negroes who inhabit the most Southern part of Africa: *these people* are represented, by several authors, who appear to have very much copied their relations one from the other, as so savage and barbarous as to have little of human, but the Thave; but these accounts are strongly contradicted by others, particularly Peter Kolben has given a circumstantial relation of the disposition and manners of those people. † He was a man of learning, sent from the court of Prussia solely to make astronomical and natural observations there; and having no interest in the slavery of the Negroes, had not the same inducement as most other relators had, to misrepresent the natives of Africa. He resided eight years at and about the Cape Good Hope, during which time he examined with great care into the customs, manners and

† See Kolben's account of the Cape of Good Hope.

and opinions of the Hottentots; whence he sets these people in a quite different light, from what they appeared in former authors, whom he corrects, and blames for the falsehoods they have wantonly told of them, at p. 61. he says, "The detail we have in several authors, are for the most part made up of inventions and hearsays, which generally prove false."—Nevertheless, he allows they are justly to be blamed for their sloth. —*The love of liberty and indolence is their all; compulsion is death to them. While necessity obliges them to work, they are very tractable, obedient and faithful; but when they have got enough to satisfy the present want, they are deaf to all further entreaty.* He also faults them for their nastiness, the effects of sloth, and for their love of drink; and the practice of some unnatural customs, which long use has established amongst them; which nevertheless, from the general good disposition of these people, there is great reason to believe they might be persuaded to refrain from; if a truly christian care had been extended towards them; he says, "They are eminently distinguished by many virtues, as their mutual benevolence, friendship and hospitality; they breathe kindness and good will, to one another; and seek all opportunities of obliging. Is a Hottentots assistance required

" quired by one of his countrymen, he
 " runs to give it; Is his advice asked he
 " gives it with sincerity. Is his countryman
 " in want, he relieves him to the utmost of
 " his power." Their hospitality extends
 even to European strangers: in travelling
 through the Cape countries, you meet with
 a cheerful and open reception, in whatso-
 ever village you come to. In short he says,
 p. 339, " The integrity of the Hotten-
 " tots; their strictness and celerity in the
 " execution of justice, and their charity are
 " equalled by few nations. *In alliances their*
 " *word is sacred; there being hardly any thing,*
 " *they look upon as a fouler crime than breach of*
 " *engagements. Theft and adultery they pu-*
 " *nish with death.*" They firmly believe
 there is a God, the author of all things,
 whom they call the God of gods: but it
 does not appear that they have an institution
 of worship directly regarding this supreme
 Deity. When pressed on this article, they
 excuse themselves by a tradition, " *That*
 " *their first parents so grievously offended*
 " *this great God, that he cursed them and their*
 " *posterity with hardness of heart; so that*
 " *they know little about him, and have less in-*
 " *clination to serve him.*" (As has been al-
 ready remarked,) These Hottentots are the
 only Negroe nations bordering on the sea,
 we read of, who are not concerned in mak-
 ing

" the poor sleeping slaves. Their names were
 " given by the Hollanders at the Cape, and
 " brought from other parts of Guinea. Follow-
 " ers of these people told the author, " That
 " the vice they saw prevail amongst chris-
 " tians; their avarice, their envy and hat-
 " red of one another; their restless discon-
 " tented tempers, their lasciviousness and
 " injustice, were the things that principally
 " kept the Hottentots from hearkening to
 " christianity."

Father Tachard a French jesuit famous
 for his travels in the East Indies, in his ac-
 count of these people, says, " The Hotten-
 " tots have more honesty, love and libera-
 " lity for one another, than are almost any
 " where seen amongst christians."

C H A P T E R

Man-stealing esteemed highly criminal and punishable by the laws of *Guinea*: No Negroes allowed to be taken for Slaves there but those deemed prisoners of war, or in punishment for crimes. Some of the Negroe rulers, corrupted by the Europeans, violently infringe the laws of *Guinea*. The king of *Barfallay* noted in that respect.

BY an enquiry into the laws and customs formerly in use and still in force amongst the Negroes, particularly on the Gold Coast, it will be found, that provision was made for the general peace, and for the safety of individuals; even in *W. Bolman's* time, long after the Europeans had established the slave trade, the natives were not publicly enslaved, any otherwise than in punishment for crimes; when prisoners of war; or by a violent exertion of the power of their corrupted kings. Where any of the natives were stolen in order to be sold to the Europeans, it was done secretly, or at least only connived at by those in power;

also appears from Barbot and Bosman's account of the matter, that according to the Man-stealing was not allowed on the Gold Coast. The first, † says, "Kidnap-
 "ping or stealing of human creatures is pu-
 "nished there, and even sometimes with death."
 And W. Bosman, whose long residence on the coast, enabled him to speak with certainty, says † "That the laws were se-
 "vere against murder, thievery and adul-
 "tery;" and adds, "That man-stealing was
 "punished on the Gold Coast with rigid
 "severity, and sometimes with death itself."
 Hence it may be concluded, that the sale of the greatest part of the Negroes to the Europeans is supported by violence, in defiance of the laws, through the knavery of their principal men*, who, (as is too often the case with those in European countries) under pretence of encouraging trade, and encreasing the public revenue, disregard the dictates of justice, and trample upon those liberties which they are appointed to pre-serve.

Fr. Moor also mentions, Man-stealing as being discountenanced by the Negroe Governments.

† Barbot, page 263. † Bosman, page 143.
 * Note. Barbot, page 270 says, the trade of slaves
 men and prime merchants, exclusive of the inferior
 of blacks.

verments on the river Cambr, and speaks
 of the inflicting the terrible inhabitants,
 as a violence, which only happens un-
 der a corrupt administration of justice;
 he says, "The Kings of that country
 generally advise with their head men,
 scarcely doing any thing of consequence,
 without consulting them first, except
 the king of Barfaiay, who being subject
 to hard drinking is very absolute. It is
 to this king's insatiable thirst for brandy,
 that his subjects freedoms and fami-
 lies are in so precarious a situation;"
 Whenever this king wants goods or
 brandy, he sends a messenger to the Eng-
 lish Governor at James Fort, to desire he
 would send a sloop there with a cargo;
 this news, being not at all unwelcome, the
 Governor sends accordingly; against the
 arrival of the sloop, the King goes and
 ransacks some of his enemies towns,
 seizing the people, and selling them for
 such commodities as he is in want of,
 which commonly is brandy, guns, pow-
 der, balls, pistols and cutlasses for his at-
 tendants and soldiers; and coral and sil-
 ver for his wives and concubines; in case
 he is not at war with any neighbouring
 king, he then falls upon one of his own
 towns, which are numerous, and uses
 them in the same manner; "He often

L 2

" goes

“ goes with some of his troops by a
 “ town in the day time, and returning in
 “ the night, sets fire to three parts of it, and
 “ putting guards at the four corners, there seizes
 “ the people as they run out from the fire,
 “ he ties their arms behind them, and
 “ marches them either to Joar or Cohone,
 “ where he sells them to the Europeans.”

A. Brue, the French director gives
 much the same account, and says,* “ That
 “ having received goods he wrote to the
 “ King, that if he had a sufficient num-
 “ ber of slaves, he was ready to trade
 “ with him. This prince, as well as the
 “ other Negroe monarchs, has always a
 “ sure way of supplying his deficiencies, by
 “ selling his own subjects, for which they
 “ seldom want a pretence. The King had
 “ recourse to this method by seizing three
 “ hundred of his own people, and sent word
 “ to the director that he had the slaves rea-
 “ dy to deliver for the goods.” It seems,
 the King wanted double the quantity of
 goods, which the factor would give him
 for these three hundred slaves; ~~but the fac-~~
 tor refusing to trust him, as he was already
 in the company's debt, and perceiving that
 this refusal had put the king much out of
 temper, he proposed that he should give him
 a licence for taking so many more of his
 people, as the goods he still wanted were
 worth.

worth; but this the King refused, saying,
 “ It might occasion a disturbance amongst
 “ his subjects.”* Except in the above in-
 stance, and some others, where the power
 of the Negroe Kings are unlawfully exerted
 over their subjects; the slave trade is carried
 on in Guinea with some regard to the laws
 of the country, which allow of none to be
 sold but prisoners taken in their national
 wars, or people adjudged to slavery in pu-
 nishments for crimes; but the largeness of
 the

* Note. This Negroe king, thus refusing to com-
 ply with the Factor's wicked proposal, shews, he was
 sensible his own conduct was not justifiable; and it
 likewise appears the Factor's only concern was to pro-
 cure the greatest number of slaves, without any re-
 gard to the injustice of the method, by which they
 were procured. This Andrew Bruce, was, for a long
 time, principal director of the French African factory
 in those parts; in the management of which, he is in
 the collection said to have had extraordinary success.
 The part he ought to have acted as a Christian towards
 the ignorant Africans seems quite out of the question;
 the profit of his employers appears to have been his
 sole concern; at page 62, speaking of the country on
 the Senegal river, he says, “ It was very populous.
 “ the soil rich, and if the people were industrious,
 “ they might, of their own produce, carry on a ve-
 ry advantageous trade with strangers; there being
 “ but few things in which they could be excelled.”
 “ but (he adds) it is to be hoped the Europeans will never
 “ let them into the secret.” A remark unbecoming hu-
 manity, much more christianity!

the country, the number of kingdoms or commonwealths, and the great encouragement given by the Europeans, afford frequent pretences and opportunities to the bold designing profligates of one kingdom to surprize and seize, not only upon those of a neighbouring government, but also the weak and helpless of their own;* and the unhappy people taken on those occasions, are, with impunity, sold to the Europeans. These practices are doubtless disapproved of by the most considerate amongst the Negroes, for Bosman acquaints us, that even their national wars are not agreeable to such. He says † “ If the person who occasioned the beginning of the war be taken, they will not easily admit him to ransom, though his weight in gold should be offered, for fear he should, in future, form some new design against their repose.”

C H A P.

* This inhuman practice is particularly described by Brue, in Collect. Vol. II. page 98, where he says, “ That some of the natives, are, on all occasions, endeavouring to surprize and carry off their country people. They land (says he) without noise, and if they find a lone cottage without defence, they surround it, and carry off all the people and moveables to their boat, and immediately reembark. This seems to be mostly practised by some Negroes who dwell on the sea coast.

† Bosman, p. 155.

CHAP. XI.

An account of the shocking inhumanity used in the carrying on of the slave trade, as described by factors of different nations, viz. By Francis Moor on the river Gambia, and by John Barbot, A. Brue and William Bosman thro' the coast of Guinea. *Note.* Of the large revenues arising to the kings of Guinea from the slave trade.

FIRST Francis Moor, factor for the English African company on the river Gambia, † writes, “ That there is a number of Negro traders called joneoes or merchants, who follow the slave trade, as a business, their place of residence is so high up in the country, as to be six weeks travel from James Fort, which is situate at the mouth of that river. These merchants bring down elephants teeth, and in some years two thousand of which they say, are prisol. taken in war. They buy them from different

different princes, who take them ; many
 of them are Bumbrongs and Petcharies ;
 nations, who each of them have different
 languages, and are brought from a vast
 way inland. Their way of bringing them
 is tying them by the neck, with leathern
 thongs, at about a yard distance from each
 other, thirty or forty in a string, having
 generally a bundle of corn or elephants
 teeth upon each of their heads. In their
 way from the mountains, they travel thro'
 very great woods, where they cannot for
 some days get water ; so they carry in skin
 bags enough to support them for a time.
 I cannot, (adds Moor) be certain of the
 number of merchants who follow this
 trade, but there may, perhaps, be about
 an hundred, who go up into the inland
 country, with the goods which they buy
 from the white men, and with them pur-
 chase, in various countries, gold, slaves,
 and elephants teeth. Besides the slaves
 which the merchants bring down, there
 are many bought along the river : These
 are either taken in war, as the former are,
 or men condemned for crimes ; *or else peo-
 ple stolen, which is very frequent.*—Since the
 slave trade has been used all punishments
 are changed into slavery ; there being an
 advantage on such condemnation, *they*
strain

“ strain for crimes very hard, in order to get the
 “ benefit of selling the criminal.”

John Barbot, the French factor, in his account of the manner by which the slaves are procured, says, “ † The slaves sold by the Negroes, are for the most part prisoners of war, or taken in the incursions they make in their enemies territories; others are stolen away by their neighbours, when found abroad, on the road, or in the woods; or else in the corn fields, at the time of the year when their parents keep them there all the day to scare away the devouring small birds.”

Speaking of the transactions on that part of Guinea, called the Slave Coast, where the Europeans have the most factories, and from whence they bring away much the greatest number of slaves, the same author and also Bosman * says, “ The inhabitants of Coto do much mischief in stealing those slaves they sell to the Europeans from the upland country.—That the inhabitants of Popo, excell the former, being endowed with a much larger share of courage, they rob more successfully, by which means they increase their riches and trade :” The author particularly remarks,

† John Barbot, page 47.

* Bosman, page 310.

marks, " *That they are encouraged in this practice by the Europeans; sometimes it happens according to the success of their inland excursions, that they are able to furnish two hundred slaves or more in a few days.*" And he says, " *The blacks of Fida, or Whydah are so expeditious in trading for slaves, that they can deliver a thousand every month.*"—" *If there happens to be no stock of slaves there, the factor must trust the blacks with his goods to the value of one hundred and fifty, or two hundred pounds, which goods they carry up into the inland country to buy slaves at all markets*, for above*
 "fix

† Barbot, page 326.

* When the great income which arises to the Negroe kings on the Slave-Coast, from the slaves brought thro' their several governments to be shipped on board the European vessels, is considered, we have no cause to wonder that they give so great a countenance to that trade, William Bosman says, page 326. " *That each ship which comes to Whydah to trade, reckoning one with another either by toll, trade or custom, pay about four hundred pounds and sometimes fifty ships come hither in a year.*" Barbot confirms the same and adds, page 350. " *That in the neighbouring kingdom of Ardah the duty to the king is the value of seventy or eighty slaves for each trading ship.*" Which is near half as much more as at Whydah, nor can the Europeans concerned in the trade with any degree of propriety blame the African Kings for countenancing it, while they

“ six hundred miles up the country, were
 “ they are kept like cattle in Europe; the
 “ slaves sold there being generally prisoners
 “ of war, taken from their enemies like
 “ other booty, and perhaps some few sold
 “ by their own country men, in extrem
 “ want or upon a famine, as also some as a
 “ punishment of heinous crimes.” So far
 “ Barbot’s account, that given by William
 “ Bosman is as follows, “ || When the slaves
 “ which are brought from the inland coun-
 “ tries, come to Whydah, they are put in
 “ prison together, when we treat concern-
 “ ing buying them, they are all brought out
 “ together in a large plain, where, by our
 “ surgeons, they are thoroughly examined,
 “ and that naked, both men and women,
 “ without the least distinction or modesty.*

Those

they continue to send vessels on purpose, to take in the
 slaves which are thus stolen, and that they are permit-
 ted under the sanction of national laws to sell them
 to the colonies,

[Bosman, page 340.

None from the above account of the indecent and
 shocking manner in which the unhappy Negroes are
 treated, it is reasonable for persons unacquainted with
 these people to conclude them to be void of that natu-
 ral modesty, fit becoming a reasonable creature; but
 those who have had intercourse with the blacks in
 their northern colonies know that this would be a
 wrong conclusion; for they are indeed as susceptible
 of modesty and shame as other people. It is the un-
 paralleled

" Those which are approved as good are set
 " on one side; in the mean while a burning
 " iron, with the arms or name of the com-
 " pany, lies in the fire, with which ours are
 " marked on the breast. When we have a-
 " greed with the owners of the slaves, they
 " are returned to their prisons, where from
 " that time forward they are kept at our
 " charge, cost us two pence a day, each
 " slave, which serves to subsist them like cri-
 " minals on bread and water, so that to
 " save

parallel'd brutality to which the Europeans have by
 long custom been inured, which urgeth them, without
 blushing, to act so shameful a part. Such usage is
 certainly grievous to the poor Negroes, particularly the
 women; but they are slaves, and must submit to this
 or any other abuse that is offered them, by their cruel
 task-masters, or expect to be inhumanly tormented in-
 to acquiescence. That the blacks are unaccustomed
 to such brutality, appears from an instance mention-
 ed in Asley's Collection, vol. 2. page 201. viz.
 " At an audience which Casseneve had of the king
 " of Congo, where he was used with a great deal of
 " civility by the blacks, some slaves were delivered
 " to him. The king observing Casseneve (according
 " to the custom of the Europeans) to handle the
 " limbs of the slaves, burst out a laughing, as did
 " the great men about him: the factor asking the
 " interpreter the occasion of their mirth, was told
 " it proceeded from his so nicely examining the slaves.
 " Nevertheless the King was so ashamed of it that he de-
 " red him for decency's sake to do it in a more private man-
 " ner.

" save charges, we send them on board our
 " ships the very first opportunity, before
 " which their masters strip them of all they
 " have on their backs, so that they come on
 " board stark naked, as well women as
 " men. In which condition they are obliged
 " to continue, if the master of the ship is not
 " so charitable (which he commonly is) as to
 " bestow something on them to cover their
 " nakedness. Six or seven hundred are
 " sometimes put on board a vessel, where
 " they lie as close together as its possible for
 " them to be crowded."

CHAP. XII.

Extracts of several Journals of Voyages to the coast of Guinea for Slaves, whereby the extreme inhumanity of that traffick is described. *Melancholy* account of a ship blown up on that coast with a great number of Negroes on board. *Instances* of shocking barbarity perpetrated by masters of vessels towards their slaves. *Inquiry* why these scandalous infringements both of divine and human laws are overlooked by the government.

THE misery and bloodshed attendant on the slave trade, is set forth by the following extracts of two voyages to the coast of Guinea, for slaves. The first in a vessel from Liverpool, taken *verbatim* from the original manuscript of the Surgeon's Journal, viz.

" Sefiro, December the 29th, 1724. No
 " trade to day, though many traders come
 " on board; they informed us, that the
 " people are gone to war within land, and
 " will bring prisoners enough in two or
 " three days, in hopes of which we stay."

The

The 30th. " No trade yet, but our traders came on board to day, and informed us the people had burnt four towns of their enemies, so that to-morrow we expect slaves off: another large ship is come in. Yesterday came in a large Londoner.

The 31st. " Fair weather, but no trade yet; we see each night towns burning, but we hear the Sestro men are many of them killed by the inland Negroes, so that we fear this war will be unsuccessful."

The 2d of January. " Last night we saw a prodigious fire break out about eleven o'clock; and this morning see the town of Sestro burnt down to the ground; (it contained some hundreds of houses) so that we find their enemies are too hard for them at present, and consequently our trade spoiled here; therefore, about seven o'clock we weighed anchor, as did likewise the three other vessels, to proceed lower down."

The second relation, also taken from the original manuscript Journal of a person of credit, who went surgeon on the same trade, in a vessel from New-York, about twenty years past, is as follows; viz. " Being on the coast, the Commander of the vessel, according to custom, sent a person on shore with a present to the King, acquainting him

him with his arrival, and letting him
 know, they wanted a cargo of slaves. The
 King promised to furnish them with
 slaves; and, in order to do it, set out to
 go to war against his enemies; designing
 to surprise some town, and take all the
 people prisoners: Some time after, the
 king sent them word, he had not yet met
 with the desired success; having been
 twice repulsed, in attempting to break up
 two towns; but that he still hoped to pro-
 cure a number of slaves for them; and in
 this design he persisted till he met his ene-
 mies in the field; where a bat'tle was
 fought, which lasted three days, during
 which time the engagement was so bloody,
 that four thousand five hundred men
 were slain on the spot." The person who
 wrote the account beheld the bodies as
 they lay on the field of battle. "Think
 (says he in his Journal) what a pitiable
 sight it was to see the widows weeping
 over their lost husbands, orphans deplor-
 ing the loss of their fathers, &c. &c." In
 the 6th Vol. of Churchill's collection of Voy-
 ages, page 219, we have the relation of a
 voyage performed by Captain Philips, in a
 ship of 450 tons, along the coast of Guinea,
 for elephants teeth, gold, and Negro slaves,
 intended for Barbadoes; in which he says,
 that they took "seven hundred slaves on
 board."

" board, the men being all put in irons two
 " by two shackled together to prevent their
 " mutinying or swimming ashore. That the
 " Negroes are so loath to leave their own
 " country, that they often leap out of the
 " canoe, boat, or ship, into the sea, and
 " under water till they are drowned, the
 " void being taken up, and saved by the
 " boats which pursue them."——They
 had about twelve Negroes who willingly
 drowned themselves; others starved them-
 selves to death.——Philips was advised
 to cut the legs and arms of some to ter-
 rify the rest, (as other Captains had done)
 but this he refused to do: From the time of
 his taking the Negroes on board too his ar-
 rival at Barbadoes, no less than three hun-
 dred and twenty died of various diseases.*

Reader

* The following relation is inserted at the request of the
 Author,

THAT I may contribute all in my power towards
 the Good of Mankind, by inspiring any indi-
 viduals with a suitable abhorrence of that detestable
 practice of trading in our fellow-creatures, and in
 some measure atone for my neglect of duty as a
 Christian, in engaging in that wicked traffic, I offer
 to their serious consideration some few occurrences
 of which I was an eye-witness. That being struck
 with the wretched and affecting scene they may rec-
 ter that humane principle, which is the life and
 distinguished characteristic of man, and improve it
 to the benefit of their children's children.

About

Reader, bring the matter home to thy own heart, and consider whether any situation can be more completely miserable than that of these

About the year 1749, I sailed from *Liverpool* to the coast of *Guinea*: Some time after our arrival I was ordered to go up the country a considerable distance; upon having notice from one of the *Negro* Kings, that he had a parcel of slaves to dispose of; I received my instructions, and went, carrying with me an account of such goods we had on board to exchange for the slaves we intended to purchase. Upon being introduced, I presented him with a small case of *English* spirits, a gun, and some clothes, which having accepted, and understood by an Interpreter what goods we had, the next day was appointed for viewing the slaves; we found about two hundred confined in one place. But here how shall I relate the affecting sight I there beheld! How can I sufficiently describe the silent sorrow which appeared in the countenance of the afflicted father, and the painful anguish of the tender mother, expecting to be forever separated from their tender offspring; the distressed maid wringing her hands in preface of her future wretchedness, and the general cry of the innocent from a fearful apprehension of the perpetual slavery to which they were doomed! Under a sense of my offence to God, in the person of his creatures; I acknowledge I purchased eleven, who I conducted tyed, two and two to the ship. Being but a small vessel, (ninety ton) we soon purchased our cargo, consisting of one hundred and seventy slaves, whom thou may'st Reader range in thy view, as they were shackled two and two together, pent up within the narrow confines of the main deck, with the complicated

these distressed captives. When we reflect that each individual of this number had probably some tender attachment, which was broken by this cruel separation; some parent or wife who had not an opportunity of mingling tears in a parting embrace; perhaps

complicated distress of sickness, chains and contempts; deprived of every fond and social tie, and in a great measure reduced to a state of desperation. We had not been a fortnight at sea, before the fatal consequence of this despair appeared; they formed a design of recovering their natural right, LIBERTY, by rising and murdering every man on board, but the goodness of the Almighty rendered their scheme abortive, and his mercy spared us to have time to repent. The plot was discovered; the Ringleader ty'd by the two thumbs over the barricade door, at sun-rise received a number of lashes, in this situation he remained till sun-set, exposed to the insults and barbarity of the brutal crew of sailors, with full leave to exercise their cruelty at pleasure. The consequence of this was, that next morning the miserable sufferer was found dead, dead from the shoulders to the waist. The next victim was a youth, who, from too strong a sense of his misery refused nourishment, and died; disregarded and unnoticed, till the hogs had fed on part of his flesh. Will not Christianity blush at this impious sacrilege? May the relation of it serve to call back the straggling remains of humanity, in the hearts of those who from a love of wealth, partake in any degree of this oppressive gain, and have such an effect on the minds of the sincere, as may be productive of peace, the happy effect of true repentance for past transgressions, and a resolution to renounce all connexion with it for the time to come.

haps some infants, or aged parents, whom his labour was to feed, and vigilance protect; themselves under the most dreadful apprehension of an unknown perpetual slavery; confined within the narrow limits of a vessel, where often several hundred lie as close as possible: Under these aggravated distresses, they are often reduced to a state of despair, in which many have been frequently killed and some deliberately put to death under the greatest torture, when they have attempted to rise in order to free themselves from present misery and the slavery designed them. Many accounts of this nature might be mentioned, indeed from the vast number of vessels employed in the trade, and the repeated relations in the public prints of Negroes rising on board the vessels from Guinea, its more than probable that many such instances occur every year. I shall only mention one example of this kind, by which the reader may judge of the rest; its in Astley's Collection 2 vol. p. 449, related by John Atkins, surgeon on board Admiral Ogle's squadron, of one
 “ *Harding*, master of a vessel in which several of the men slaves and a woman slave
 “ had attempted to rise, in order to recover
 “ their liberty; some of whom the master,
 “ of his own authority, sentenced to cruel
 “ death, making them first eat the heart
 “ and

“ and liver of one of those he had killed.
 “ The woman he hoisted by the thumbs,
 “ whipped and flayed with knives before
 “ the other slaves till she died.”* As de-
 testable

* A memorable instance of some of the dreadful effects of the slave-trade, happened about five years past, on a ship from this port, then at anchor about three miles from shore, near Acra Fort, on the coast of Guinea. They had purchased between four and five hundred Negroes, and were ready to sail for the West-Indies. It is customary on board those vessels to keep the men shackled two by two, each by one leg to a small iron bar; these are every day brought on the deck, for the benefit of air, and lest they should attempt to recover their freedom, they are made fast to two common chains, which are extended on each side the main deck: The women and children are loose. This was the situation of the slaves on board this vessel, when it took fire, by means of a person who was drawing spirits by the light of a lamp; the cask bursting, the fire spread with so much violence, that in about ten minutes, the sailors apprehending it impossible to extinguish it, before it could reach a large quantity of powder they had on board, concluded it necessary to cast themselves into the sea, as the only chance of saving their lives; and first, they endeavoured to loose the chains by which the Negro men were fastened to the deck, but in the confusion the key being missing, they had but just time to loose one of the chains by wrenching the staple; when the vehemence of the fire so increased, that they all, but one man, jumped over board, when immediately the fire having gained the powder, the vessel blew up with all the slaves who remained fastened to the one chain, and such

testable and shocking as this may appear; to such whose hearts are not yet hardened by the practice of that cruelty, which the love of wealth by degrees introduceth into the human mind; it will not be strange to those who have been concerned or employed in the trade.

Now here arises a necessary query to those who hold the balance of justice, and who must be accountable to God for the use they have made of it; that as the principles on which the British constitution is founded, are so favourable to the common rights of mankind, how it has happened that the laws which countenance this iniquitous traffic, have obtained the sanction of the legislature; and that the executive part of the government should so long shut their ears to continual

such others as had not followed the sailors examples. There happened to be three Portuguese vessels in sight, who, with others from the shore, putting out their boats, took up about two hundred and fifty of those poor souls who remained alive; of which number about fifty died on shore, being mostly of those who were fettered together by iron shackles, which as they jumped into the sea, had broke their legs, and these fractures being inflamed, by so long a struggle in the sea probably mortified, which occasioned the death of every one that was so wounded. The two hundred remaining alive, were soon disposed of, for account of the owners to other purchasers.

tinual reports of the barbarities perpetrated against this unhappy people, and leave the trading subjects at liberty to trample on the most precious rights of others, even without a rebuke. Why are the masters of vessels thus suffered to be the sovereign arbiters of the lives of the miserable Negroes, and allowed with impunity, thus to destroy (may I not properly say *to murder*) their fellow creatures, and that by means so cruel, as cannot be even related but with shame and horror.

C H A P. XIII.

Usage of the Negroes, when they arrive in the West-Indies. An hundred thousand Negroes brought from Guinea every year to the English Colonies. The number of Negroes who die in the passage and seasoning. These are, properly speaking, murdered by the prosecution of this infamous traffic: Remarks on its dreadful effects and tendency.

WHEN the vessels arrive at their destined port in the colonies, the poor Negroes are to be disposed off to the planters, and here they are again exposed naked, without any distinction of sexes, to the brutal examination of their purchasers; and this, it may well be judged, is to many another occasion of deep distress. Add to this, that near connections must now again be separated to go with their several purchasers; this must be deeply affecting to all, but such whose hearts are seared by the love of gain. Mothers are seen hanging over their daughters, bedewing their naked breasts with tears, and daughters clinging to their parents,

rents, not knowing what new stage of distress must follow their separation, or whether they shall ever meet again. And here what sympathy! What commiseration do they meet with! Why, indeed, if they will not separate as readily as their owners think proper, the Whipper is called for, and the lash is exercised upon their naked bodies, till obliged to part. Can any human heart, which is not become callous by the practice of such cruelties, be unconcerned, even at the relation of such grievous affliction, to which this oppressed part of our species are subjected.

In a book printed in Liverpool, called, *The Liverpool Memorandum*, which contains amongst other things, an account of the trade of that port, there is an exact list of the vessels employed in the Guinea trade, and of the number of slaves imported in each vessel; by which it appears, that in the year 1753, the number imported to America by one hundred and one vessels belonging to that port, amounted to upwards of thirty thousand, and from the number of vessels employed by the African company, in London and Bristol, we may, with some degree of certainty, conclude, there are one hundred thousand Negroes purchased and brought on board our ships yearly from the coast of Africa. This is confirmed in Ander-

son's history of Trade and Commerce, lately printed; where it is said, * that England supplies her American colonies with Negroes slaves, amounting in number to above one hundred thousand every year." When the vessels are full freighted with slaves, they sail for our plantations in America, and may be two or three months in the voyage, during which time, from the filth and stench that is among them, distempers frequently break out, which carry off commonly a fifth, a fourth, yea sometimes a third or more of them: so that taking all the slaves together, that are brought on board our ships yearly, one may reasonably suppose that at least ten thousand of them die on the voyage. And in a printed account of the state of the Negroes, in our plantations, it is supposed that a fourth part more or less die at the different islands, in what is called the seasoning. Hence it may be presumed, that at a moderate computation of the slaves who are purchased by our African merchants in a year, near thirty thousand die upon the voyage and in the seasoning. Add to this, the prodigious number who are killed in the incursions and intestine wars, by which the Negroes procure the number of slaves wanted to load the vessels. How dreadful

dreadful then is this slave-trade, whereby so many thousands of our fellow creatures, free by nature, and endued with the same rational faculties, and called to be heirs of the same salvation with us, lose their lives, and are truly and properly speaking murdered every year; for it is not necessary in order to convict a man of murder, to make it appear, that he had an intention to commit murder. Whoever does, by unjust force or violence, deprive another of his liberty, and while he hath him in his power, continues so to oppress him, by cruel treatment as eventually to occasion his death, is actually guilty of murder. It is enough to make a thoughtful person tremble, to think what a load of guilt lies upon our nation on this account, and that the blood of thousands of poor innocent creatures murdered every year in the prosecution of this wicked trade, cries aloud to Heaven for vengeance. Were we to hear or read of a nation that destroyed every year, in some other way, as many human creatures as perish in this trade, we should certainly consider them as a very bloody barbarous people. If it be alledged, that the legislature hath encouraged and still does encourage this trade. It is answered, that no legislature on earth, can alter the nature of things, so as to make that to be right which is contrary to the law of God,

the supreme legislator and governor of the world, and opposeth the promulgation of the gospel of *peace on earth, and good will to man*. Injustice may be methodized and established by law, but still it will be injustice as much as it was before, though its being so established, may render men more insensible of the guilt, and more bold and secure in the perpetration of it.

C H A P. XIV.

Observations on the disposition and capacity of the Negroes: Why thought inferior to that of the Whites: Affecting instances of the slavery of the Negroes. Reflections thereon.

DOUBTS may arise in the minds of some, whether the foregoing accounts relating to the natural capacity and good disposition of the inhabitants of Guinea, and of the violent manner in which they are said to be torn from their native land, is to be depended upon; as those Negroes,

Negroes, who are brought to us, are not heard to complain, nor do but seldom manifest such facility and quickness of parts, as is agreeable thereto. But those who make these objections, are desired to note the many discouragements the poor Africans labour under when brought from their native land. Let them consider, that those afflicted strangers, though in an *enlightened Christian country*, have yet but little opportunity or encouragement to exert and improve their natural talents: They are constantly employed in servile labour, and the abject condition in which we see them, naturally raises an idea of a superiority in ourselves; whence we are apt to look upon them as an ignorant and contemptible part of mankind. Add to this, that they meet with very little encouragement of freely conversing with such of the Whites, as might impart instruction to them. It is a fondness for wealth, for authority or honour which prompts most men, in their endeavours to excel; but these motives can have little influence upon the minds of the Negroes; few of them having any reasonable prospect of any other than a state of slavery; so that, though their natural capacities were ever so good, they have neither inducement or opportunity to exert them to advantage: This naturally tends to depress their minds, and sink their spirits into ha-

bits of idleness and sloth, which they would, in all likelihood, have been free from, had they stood upon an equal footing with the white people. They are suffered, with impunity, to cohabit together, without being married, and to part, when solemnly engaged to one another as man and wife; notwithstanding the moral and religious laws of the land, strictly prohibiting such practices. This naturally tends to beget apprehension in the most thoughtful of those people, that we look upon them as a lower race, not worthy of the same care, nor liable to the same rewards and punishments as ourselves. Nevertheless it may with truth be said, that both amongst those who have obtained their freedom, and those who remain in servitude, some have manifested a strong sagacity and an exemplary uprightness of heart. If this hath not been generally the case with them, is it a matter of surprise? Have we not reason to make the same complaint of many white servants, when discharged from our service, though many of them have had much greater opportunities of knowledge and improvement than the blacks; who even, when free, labour under the same difficulties as before, having but little access to, and intercourse with the most reputable white people; they remain confined within their former limits.

of conversation. And if they seldom complain of the unjust and cruel usage they have received in being forced from their native country, &c. it is not to be wondered at; it being a considerable time after their arrival amongst us, before they can speak our language; and, by the time they are able to express themselves, they have great reason to believe, that little or no notice would be taken of their complaints, yet let any person enquire of those who were capable of reflection before they were brought from their native land, and he will hear such affecting relations, which, if not lost to the common feelings of humanity, will sensibly affect his heart. The case of a poor Negroe, not long since brought from Guinea, is a recent instance of this kind. From his first arrival, he appeared thoughtful and dejected, frequently dropping tears when taking notice of his master's children, the cause of which was not known till he was able to speak English, when the account he gave of himself was, " That he had a wife and children in
 " his own country; that some of these be-
 " ing sick and thirsty, he went, in the night
 " time, to fetch water at a spring, where
 " he was violently seized and carried away
 " by persons, who lay in wait to catch men,
 " from whence he was transported to Ame-
 " rica. The remembrance of his family,
 friends

“ friends and other connections, left behind,
 “ which he never expected to see any more;
 “ were the principal cause of his dejection
 “ and grief.” Many cases equally affecting
 might be here mentioned, but one more in-
 stance which fell under the notice of a per-
 son of credit will suffice. One of these wretch-
 ed creatures, then about 50 years of age,
 informed him, “ That being violently torn
 “ from a wife and several children in Gui-
 “ nea, he was sold in Jamaica, where never
 “ expecting to see his native land or family
 any more, he joined himself to a Negroe
 “ woman, by whom he had two children;
 “ after some years, it suiting the interest
 “ of his owner to remove him, he was se-
 “ parated from this second wife and child-
 “ ren, and brought to South-Carolina,
 “ where, expecting to spend the remainder
 “ of his days, he engaged with a third wife,
 “ by whom he had another child; but here
 “ the same consequence of one man being
 “ subject to the will and pleasure of another
 “ man occurring, he was separated from
 “ this last wife and child, and brought in-
 “ to this country, where he remained a slave.”
 Can any, whose mind is not rendered quite
 obdurate by the love of wealth, hear these
 relations, without being deeply touched
 with sympathy and sorrow; and doubt-
 less the case of many, very many of these af-
 flicted

flicted people, upon enquiry would be found to be attended with circumstances equally tragical and aggravating. And, if we enquire of those Negroes who were brought away from their native country when children, we shall find most of them to have been stolen away when abroad from their parents, on the roads, in the woods, or watching their corn-fields. Now, you that have studied the book of conscience, and you that are learned in the law, what will you say to such deplorable cases. When, and how have these oppressed people forfeited their liberty? Does not justice loudly call for its being restored to them? Have they not the same right to demand it as any of us should have, if we had been violently snatched by Pyrates from our native land? Is it not the duty of every dispenser of justice, who is not forgetful of his own humanity, to remember, that these are men, and to declare them free? Where instances of such cruelty frequently occur, and are neither enquired into, nor redressed by those whose duty it is, *to seek judgment, and relieve the oppressed*, Isaiah i. 17. What can be expected but that the groans and cries of these sufferers will reach Heaven, and what shall we do *when God riseth up and when he visiteth*, What will ye answer him? *Did not he that made them, make us; and did not one fashion us in the womb.* Job xxxi. 14.

C H A P. XIV.

The Expediency of a general freedom being granted to the Negroes considered, *Reasons why it might be productive of advantage and safety to the Colonies.*

IT is scarce to be doubted, but that the foregoing accounts will beget in the heart of the considerate readers, an earnest desire to see a stop put to this complicated evil, but the objection with many is, What shall be done with those Negroes already imported and born in our families? Must they be sent to Africa? That would be to expose them in a strange land to greater difficulties than many of them labour under at present. To set them suddenly free here, would be, perhaps, attended with no less difficulty; for undisciplined as they are in religion and virtue, they might give a loose to those evil habits, which the fear of a master would have restrained. These are objections which weigh with many well disposed people, and it must be granted these are difficulties in the way; nor can any general change

change be made or reformation effected without some; but the difficulties are not so great but that they may be surmounted. If the government was so considerate of the iniquity and danger attending on this practice as to be willing to seek a remedy, doubtless, the Almighty would bless this good intention, and such methods would be thought of, as would not only put an end to the unjust oppression of the Negroes, but might bring them under regulations that would enable them to become profitable members of society. For the furtherance of which, the following proposals are offered to consideration: That all farther importation of slaves be absolutely prohibited; and as to those born amongst us, after serving so long as may appear to be equitable, let them by law be declared free. Let every one thus set free, be enrolled in the county courts, and be obliged to be a resident during a certain number of years within the said county, under the care of the overseers of the poor. Thus being, in some sort, still under the direction of governors and the notice of those who were formerly acquainted with them, they would be obliged to act the more circumspectly, and make proper use of their liberty, and their child-

ren would have an opportunity of obtaining
 such instruction as is necessary to the com-
 mon occasions of life, and thus both parents
 and children might gradually become useful
 members of the community. And further,
 where the nature of the country would per-
 mit, as certainly the uncultivated condition
 of our southern and most western colonies
 easily would: suppose a small tract of land
 were assigned to every Negroe family, and
 they obliged to live upon and improve it,
 (when not hired out to work for the white
 people) this would encourage them to exert
 their abilities and become industrious sub-
 jects. Hence both planters and tradesmen
 would be plentifully supplied with cheerful
 and willing minded labourers, much vacant
 land would be cultivated; the produce of
 the country be justly encreased; the taxes
 for the support of government lessened to
 individuals by the encrease of taxables. And
 the Negroes, instead of being an object of
 Terror^k, as they certainly must be to the go-
 vernments

* The hard usage the Negroes meet with in the
 plantations, and the great disproportion between them
 and the white people, will always be a just cause of
 terror. In Jamaica and some parts of South-Caroli-
 na, it is supposed that there are fifteen blacks to one
 white.

territories where their numbers are great, would become interested in their safety and welfare.

CHAP. XV.

Answer to a mistaken opinion, that the warmth of the climate in the West-Indies will not permit white people to labour there. No complaint of disability in the whites in that respect in the settlement of the islands. Idleness and diseases prevailed as the use of slaves encreased. The great advantage which might accrue to the British nation, if the slave trade was entirely laid aside, and a fair & friendly commerce established through the whole coast of Africa.

It is frequently offered as an argument in vindication of the use of Negroe slaves, that the warmth of the climate in the West-Indies will not permit white people to labour in the culture of the land; but upon an acquaintance with the nature of the climate, and its effects upon such labouring white

white people as are prudent and moderate in labour and the use of spirituous liquors, this will be found to be a mistaken opinion. Those islands were, at first, wholly cultivated by white men; the encouragement they then met with for a long course of years was such as occasioned a great encrease of people. Richard Ligon, in his history of Barbadoes, where he resided from the year 1647 to 1650; about 24 years after its first settlement; writes, "that there was then
 " fifty thousand souls on that island, be-
 " sides Negroes; and that though the wea-
 " ther was very hot, yet not so scalding,
 " but that servants, both Christians and
 " slaves laboured ten hours a day." By other accounts we gather, that the white people have since decreased to less than one half the number which was there at that time; and by relations of the first settlements of the other islands, we do not meet with any complaints of unfitness in the white people for labour there, before slaves were introduced. The island of Hispaniola, which is one of the largest of those islands, was at first planted by the Buccaneers, a set of hardy laborious men, who continued so for a long course of years, till following the example of their neighbours in the purchase and use of Negroe Slaves, idleness and excess prevailing, debility and disease natural-

ly succeeded, and have ever since continued. If, under proper regulations, liberty was proclaimed through the colonies, the Negroes, from a dangerous grudging half fed slaves, might become able willing minded Labourers. And if there was not a sufficient number of these to do the necessary work, a competent number of labouring people might be procured from Europe, which affords numbers of poor distressed objects, who, if not overlooked, with proper usage, might, in several respects, better answer every good purpose in performing the necessary labour in the islands than the slaves now do.

A farther considerable advantage might accrue to the British nation in general, if the slave trade was laid aside, by the cultivation of a fair, friendly and humane commerce with the Africans, without which it is not possible the inland trade of that country should ever be extended to the degree it is capable of; for while the spirit of butchery and making slaves of each other is promoted by the Europeans amongst the Negroes, no mutual confidence can take place; nor will the Europeans be able to travel with safety into the heart of their country to form and cement such commercial friendships and alliances as might be necessary to introduce the arts and sciences amongst

amongst them, and engage their attention to instruction in the principles of the Christian religion, which is the only sure foundation of every social virtue. Africa has about ten thousand miles of sea coast, and extends in depth near three thousand miles from east to west, and as much from north to south; stored with vast treasures of materials necessary for the trade and manufactures of Great-Britain, and from its climate and the fruitfulness of its soil, capable, under proper management, of producing, in the greatest plenty, most of the commodities which are imported into Europe from those parts of America subject to the English Government,* and as in return they would take our manufactures, the advantages of this trade would soon become so great, that it is evident this subject merits the regard and attention of the government,

* See note page, 109.